

CHARLES UNIVERSITY IN PRAGUE

Faculty of Science

Department of Demography and Geodemography



**THE ETHODEMOGRAPHIC DIFFERENCES IN
MARITAL BEHAVIOR: CHANGES AND ATTITUDES**

PhD thesis

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Dedicated to my dear parents who are
unfortunately not with me now

I declare that this thesis is my own work under the supervision of Prof. RNDr. Jitka Rychtaříková, CSc. Where other sources of information have been used, they have been acknowledged.

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The ethnodemographic differences in marital behavior: changes and attitudes

Abstract

This work deals with the ethnic differentiation of marital behavior in Kazakhstan. The study of marital behavior of ethnic groups is important and necessary, especially in a multiethnic state as Kazakhstan. Undoubtedly, the institution of marriage regulates the social reproduction of the population, and differences in marital behavior have an impact on family organizations and fertility among ethnic groups. These differences may shape the age at first marriage, age at first birth, and so on, that will have subsequent effects on the family organization among these ethnic groups. This work attempts to analyze the differences in attitudes toward marital myths between ethnic Kazakhs and Slavics. The sociological research has revealed some significant differences in the myths existing about marriage between these ethnic groups. These differences, largely due to socio-cultural characteristics.

Keywords: marriage, marital behavior, ethnic groups, differences, Kazakhstan

Этнодемографические различия в брачном поведении: изменения и восприятие

Абстракт

Данная работа посвящена рассмотрению этнической дифференциации брачного поведения в Казахстане. Изучение брачного поведения этносов является важным и необходимым, особенно в таком полиэтническом государстве как Казахстан. Несомненно, институт брака регулирует социальное воспроизводство населения, а различия в брачном поведении оказывают влияние на организацию семьи и рождаемость среди этносов. Эти различия могут изменять возраст вступления в первый брак, возраст рождения первого ребенка и тд., что будет оказывать последующее воздействие на организацию семьи среди этих этносов. В данной работе сделана попытка проанализировать различия в отношении к мифам, существующим в браке между этническими Казахами и Славянами. Проведенное социологическое исследование позволило выявить ряд существенных различий относительно брачных мифов между этими этническими группами. Эти различия во-многом объясняются социо-культурными особенностями.

Ключевые слова: брак, брачное поведение, этносы, различия, Казахстан

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Introduction

1.1 Objective of the study

Each ethnic per se, by itself is unique. Each ethnic has its rich history, language, the culture, originating in the past. Today exist about 2000 big and small ethnics in the world (Khrisanfova and Perevozchikov 2005). Some ethnics for ages live separately and closely for other world and people. Others, on the contrary, are opened and can mixture with representatives of other ethnic groups, that it is possible to track in their genealogical tree.

Association of majority of parts of the European states into the European Union and creation of common economic zone has even more pull together these countries, which throughout centuries live in the close neighborhood. Nevertheless, each of these states preserves the history, language and traditions. Though it is necessary to notice, that moving of ethnics from one country in another, residing at the country along with original ethnic and other nationalities (natives of other states), and also their general historical past, centuries-old experience of communication has somewhat left traces on their language, culture and so on. So, for example, there was a loan of some traditions from one ethnic to another.

In Kazakhstan, which for more than 70 years was a member of the Soviet Union, mixing, adopting, and changing of the traditions can be observed not only among ethnic groups living in one country, but also in other former Soviet republics. Despite the common socio-economic ties existing between the republics, ethnic differences in marriage and fertility patterns were substantial, which was the result of characteristic features of culture and traditions existing in ethnic groups. Kazakhstan is a poly-ethnic state, and despite the long history of the ethnic groups living and interacting with each other they still conserved different attitudes to family, marriage, divorce, having many children, premarital sex and so on, and it certainly is reflected in the processes of marriage or divorce patterns among them. The socio-economic events in the Republic, which took place in the early 1990s, could also affect the marital behavior of ethnic groups in different ways. No doubt, all these factors should be taken into consideration while studying and analyzing marital behavior of ethnic groups. It will allow us to speak about ethnic differentiation of marital behavior among the ethnic groups living in Kazakhstan.

The object of the research is ethnic groups, living in Kazakhstan (Kazakhs, Uzbeks, and Uyghurs who characterized similar demographic behavior and have similar cultural background, and Russians, Ukrainians, Tatars, and Germans).

The subject of the research is marital behavior of the ethnic groups.

The purpose of the research is identifying differences in marital behavior of the ethnic groups.

To achieve this purpose it was necessary to solve the following tasks:

1. To study marriage patterns of ethnic groups, namely the dynamics of marriage by age group for each ethnic group (within ethnic groups);
2. More detail to examine age at first marriage;
3. To study and compare the dynamics of divorce for each ethnic group (within ethnic groups);
4. To consider and to compare the dynamics of interethnic marriages and divorces for every ethnic group;
5. To distinguish the characteristic features of each ethnic group, basing on the traditions and customs (basing on socio-cultural attitudes);
6. To make an empirical analysis of marital behavior of ethnic groups by the example of their attitudes to the myths, existing in marriage, on the basis of sociological survey.

This research tasks are connected with research hypotheses:

1. Representatives of ethnic groups characterized by traditional marital behavior (Kazakhs, Uzbeks, Uyghurs) marry at younger ages than representatives of ethnic groups characterized by modern marital behavior (Russians, Ukrainians, Tatars, and Germans). Kazakhs, Uzbeks, and Uyghurs marry at younger ages than representatives of European ethnic groups because they are in general more traditional;
2. The high increase of divorces is more typical for young married couples due to socio-psychological reasons;
3. Interethnic marriages are typical for ethnic groups with modern marital behavior than for ethnic groups with traditional marital behavior; interethnic marriages are also more often contracted by men than by women;
4. The attitudes to the myths existing about marriage are the same for both ethnic groups, i.e. with traditional and modern marital behavior as these myths are common for all ethnic groups;
5. The attitudes to the myths existing about marriage are the same for Kazakhstan and the American young people, as these myths are common for many people
6. The attitudes to the myths existing about marriage differ between ethnic groups due to socio-cultural background.

The scientific significance of the study is that it deals with such an important concept, as marital behavior. One of the important moments is the fact that differences in marital behavior of ethnic groups were examined by the example of their attitudes to the myths, existing about marriage. Of the same importance is the fact that the respondents were young men and women. The results of the sociological survey allowed getting information about their ideas about marriage, about how they see their future marriage, etc. between Kazakh and Slavic respondents. The practical significance of the study is in the fact that the material containing in it can be used for family life education.

1.2 Outline of the study

The research consists of Introduction, seven chapters, Conclusion, References and Internet sources, and Annexes;

Introduction addresses the urgency of the topic, defines the goal, objectives and hypotheses, defines object and subject of the research and defines scientific and practical significance of the study.

The second chapter shows the degree of development of this theme by the example of the studies of Soviet, Kazakhstan and Western scientists who considered marital behavior from the ethnic point of view.

The third chapter deals with some of the theories and hypotheses concerning ethnic differentiation in nuptiality.

The fourth chapter is devoted to data collection and sources. In addition, it deals with the applied methods.

The fifth chapter shows ethnic differences in marriage and divorce patterns. In addition, interethnic marriages and divorces are studied here.

The sixth chapter is devoted to description of the marriage survey.

The seventh chapter is devoted to marriage quiz, carried out among Kazakh and Slavic students and aimed at studying their attitudes to the myths existing about marriage. It also shows the differences in attitudes to marital myths between Kazakh and Slavic respondents, and also in comparison with the American respondents.

The eighth chapter identifies the factor patterns of attitudes and examines the difference in attitudes of Kazakh and Slavic students to the myths about marriage using Factor analysis. In addition, the opinions of these ethnic groups in rural-urban context are studied here.

Conclusion gives the main findings and further research orientation.

Chapter 2

Literature overview

In Kazakhstan, at different time the works, mostly of Soviet scientists who were engaged in research in ethnographic and anthropological expeditions were devoted to the study of marital behavior. A characteristic feature of these studies was that they viewed ethnic groups, their traditions, culture, etc. from a historical or ethnographic point of view, but not in conjunction with demographics. Thus, the works by Levshin (1832) and Potanin (1867), refer to the pre-revolutionary period and contain much material on the description of family relations of Kazakhs. In the Soviet period, the problems of marital behavior of Kazakhs were not studied, and this in particular is evidenced by the fact that the works by Sabitov (1956), Kislyakov (1969), and Polyakov (1980) are referred to that period.

In the Soviet period most of the works studied marriage and fertility patterns in connexion with marital and reproductive behavior, mainly of indigenous (titular) ethnic group in the Soviet republics. In particular, for example, the study by Darsky (1972), devoted to marriage as a process of reproduction, is studying Soviet republics, dividing them by demogeographic principle, and also due to common cultural and social characteristics. For example, the areas with traditionally high birth rates and high marriage rates, which include Central Asian republics and therefore Kazakhstan. Volkov and Vishnevsky (1983) note that the ethnic differentiation of nuptiality varied considerably among women at young ages in all Soviet republics. For example, “in 1970 the proportion of married women aged 16 – 19 is declined significantly among Kazakh, Kyrgyz, Turkmen, Azerbaijan, Uzbek, and Tajik women. At the same time this proportion has risen markedly among Ukrainian, Belarusian, Lithuanian, and Georgian, Latvian, Estonian women”. They also pointed that “with increasing age the differences in the proportion of married women of different ethnic groups are reduced” (Volkov and Vishevsky 1983: 204 – 205).

It should be noted that these works, studying ethnic differentiation in marriage patterns in the Soviet republics, ignored the ethnic composition (structure) of the population of these republics, and studied them by the example of marriage patterns for the whole country.

The problem of marital differentiation from the ethnic point of view can also be found in the works by Volkov (1986), Darsky and Sherbov (1993), and Darsky and Il'yina (2000). For example, Darsky and Il'ina (2000) it studied using nuptiality tables for ethnic groups of the

former Soviet republics. Following these tables, we can say that already in the 1980s, the maximum of marriages was observed for Kazakh women at the age of 23 years, which was also typical for Lithuanian and Estonian women (Darsky and Il'ina 2000: 35), that is, the age at the first marriage was relatively high for Kazakh women in the 1980s.

There are not so many studies addressing the differences in marriage and divorce patterns among the ethnic groups. The works by Alexeenko (2005) can be mentioned here, in which he examines fertility, and pays attention to ethnic differentiation. The articles by Ualieva (2000, 2008), devoted to ethnic marriages, can be also cited, but her articles mainly focused on the studies in the context of interethnic marriages. In particular, the study of interethnic marriages of the former Soviet republics can be found in the studies by Russian scientists Darsky and Scherbov (1993), and Gorenburg (2006). It should be especially noted that socio-economic phenomena that occurred in the early 1990s (the collapse of the Soviet Union and Kazakhstan gaining its sovereignty) initiated in the West a great interest regarding the processes of marriage of ethnic groups. In this regard the work of Agadjanian (1999), Agadjanian and Dommaraju (2008, 2010), dealing with the study of nuptiality in the post-Soviet Central Asia is of the most interesting from ethnic point of view. Basically, they examined marriage patterns, comparing two ethnic groups, Kazakhs and Russians.

Chapter 3

Theoretical framework

Marriage patterns vary across and within countries and among different ethnic groups (Lesthaeghe, Kaufmann, and Meekers 1989). Such variations could be due to both cultural and socio-economic factors.

Ethnic groups differences in marital behavior are interpreted using two hypotheses: the ‘characteristics hypothesis’ and the ‘norms/cultural hypothesis’ (Goldscheider 1971, Addai and Trovato 1999). Although these hypotheses have mainly been used to explain ethnic differences in fertility (Kollehlon 1989, Addai and Trovato 1999), they can also be applied to explain ethnic differences in marriage patterns. The ‘characteristics hypothesis’ assigns ethnic differences in marital behavior in this case to differing socio-economic characteristics of individual members of different ethnic groups. Inherent in this hypothesis is the assumption that people of different ethnic background become assimilated into the socio-economic structure of the larger society (within the nation) as their socio-economic status improves through increased education, urban residence and modern occupations (Addai and Trovato 1999). Ethnic affiliation can, therefore, be treated as an indicator of socio-economic status, degree of urbanisation and social mobility of the groups in a particular society (Goldscheider 1971). Therefore differences in socio-economic characteristics are controlled for, ethnic variations in age at marriage, and to experience a marital dissolution should disappear. Another explanation of ethnic differences in marriage patterns is based on the ‘norms/cultural hypothesis’ (Addai and Trovato, 1999). Group norms, ideals and beliefs are assumed to be important factors in determining age at marriage, experience of marital dissolution and etc (Arnaldo 2001). A role of local-ethnic based laws and customs affecting actual marital behavior is considered to be important (Buttenhheim, Nobles 2009) to understand marriage patterns among ethnic groups. Bulanda and Brown (2004) also suggest that cultural differences may also influence marriage quality and divorces. Agadjanian and Dommaraju (2010) projecting post-Soviet reality of Central Asia found that that ethnic differences in transition to marriage or cohabitation should be seen through the prism of ethnic groups’ different positioning in society resulting largely from the dramatic political changes that accompanied the dissolution of the Soviet Union. This different positioning could lead to variations in perceptions of future socioeconomic opportunities, especially for men, across ethnic groups and therefore differentially affect group propensities toward marriage. They suggest that in the multi-ethnic Central Asian settings, where the transition to both market and

democracy has been faltering, ethnic groups with different demographic baggage, cultural assets, and political stakes may find themselves differently positioned in this transition, and these different positioning may result in considerable variations in entry into marriage and cohabitation, and possibly in other demographic outcomes, across ethnic groups.

Carlson and Garris (2005, 2010) also suggest that ethnic differences in marriage patterns can be depend on the position of the majority/minority ethnic groups in society. They explained relationship in the timing and intensity of marriage (age at first marriage and etc) and ethnicity on the minority status hypothesis. The minority group status hypothesis was first developed with respect to race/ethnic identity within the United States (Goldscheider Uhlenberg 1969, Ritchey 1975), but has subsequently been applied to a wide range of ethnic minorities within national populations in many parts of the world (Thapa 1989). Carlson and Garris (2005) suggest that it can appear in two forms. On one side, disadvantaged minority groups within a society may have earlier marriages, shorter birth intervals, and subsequent higher levels of fertility than the majority population. This case they explained as the result of blocked alternate opportunities, or as persistence of a separate minority group subculture emphasizing pronatalist norms. On the other hand, elites among such minority groups may exhibit later marriage, longer birth intervals, and subsequently lower levels of fertility than the majority population. This has been interpreted as status anxiety of these minority elites in the face of potential discrimination from the majority. In their opinion applying this hypothesis for Kazakhstan do not fit with patterns of childbearing among majority and minority ethnic groups, and it cannot be applied because it is not immediately obvious which of the ethnic populations in Kazakhstan should be regarded as the “disadvantaged minority ” (Carlson Garris 2005). One of the reason of such unsappropriateness due to the fact that European segment of the population historically had a disproportionate share of the higher-status occupations after immigrating into Kazakhstan in response to Russian/Soviet resettlement initiatives (Davis and Sabol 1998). At the same time other research has demonstrated a concentration of ethnic Kazakhs in higher education and some other fields (Agadjanian and Dommaraju 2008).

According to Agadjanian and Dommaraju (2008) a distinctive pattern in marriage between ethnics in Kazakhstan can be explained by the intersection of culture and the status of the ethnic groups in society. Russians (Europeans) occupied the special place in Kazakh society which made it possible to them to be instar and maintain early marriage and low fertility than Kazakhs.

Agadjanian (1999) suggests that by marrying relatively early Europeans form a potential migration unit, and by delaying a first birth, they try to leave their options open. He expained it due to never-vanishing prospect (ether a planned move to abroad or a prescriptious flight) affecting many Europeans’ marital and reproductive plans and expectations. “In fact, given the specific conditions in which Kazakhstan’s Europeans live today, marriage becomes an even more important mechanism of social support, protection, and mobilization, especially for women. At the same time such uneasiness forces European women to postpone childbearing but encourage them to enter marriage earlier” (Agadjanian 1999:442).

The ethnic preference in marriage is also important to be study as marriage to someone of other ethnicity may be influenced by many factors, and may show changes in marital behavior.

Three explanations can be used to determine interethnic/interracial marriages: matting taboo, individual differences, and limited opportunities for courtship (Wong 2003).

In Volkov's (1986) opinion, the possibility of interethnic contacts, that is, marriages depends on the ethnic composition of specific settlements, on the dispersion of ethnic environment in this or that territory. That is why the proportion of ethnically mixed families was larger in Kazakhstan (which is a poly-ethnic state). He noted that usually interethnic marriages are contracted by representatives of the ethnic groups with similar peculiarities of culture and life. Therefore, in Kazakhstan and Central Asia interethnic marriages are widespread between the representatives of indigenous population of these republics.

Undoubtedly, the ethnic communities, with their differing cultural and socioeconomic characteristics, provide a unique opportunity for a comparative analysis of marriage patterns within the context of one country (Von Elm and Hirschman 1979).

Chapter 4

Data, methods and definitions

Demographic yearbooks of Agency of Kazakhstan of Statistics, in particular, Ethnodemographic Yearbook of 2006 made the base for the study. Due to the fact that the data on marriage and divorce for ethnic groups covered the period from 1999 to 2005, calculations of such indicators as age-specific first marriage rate, age-specific divorce rate, etc., were made only for the above mentioned period. In addition, data of census of the Republic of Kazakhstan of 1999 were also used, namely concerning the population of Kazakhstan by ethnicity and marital status. Beside them, such official documents as the “Law on Marriage and Family” in the Republic of Kazakhstan dated on the 17th of December 1998, and the materials of the scientific literature and periodicals were also used in this study.

Lack of data on marriage (on marriage and divorce rates) by ethnics allowed us to use the sociological survey data, considering the difference in attitudes to the myths existing about marriage between Kazakh and Slavic students. The application and analysis of the survey data allowed to expand the sociological and psychological aspect of the problem and to fill a gap in statistic data.

For the analysis of marriage, divorce and fertility patterns (trends) such main demographic indicators were calculated and used as crude marriage rate, crude divorce rate, age-specific marriage rate, age-specific divorce rate of the second kind, etc.

Factor Analysis was used to identify latent variables to observe something new about marital behavior of the respondents and also to explain inter-correlations among variables (items) of Kazakh and Slavic respondents. Procedure Frequency was used to produce multiple tables of variables by gender, age, course, ethnicity, and place of residence for respondents to analysis (Chapters 7–8).

One of the approaches in studying nuptiality is the analysis of the change of its historical types. Volkov (1986) suggest that historical marriage type from a demographic point of view is characterized by the age of contracting marriage for the major part of each generation and the extent of celibacy, that is, the proportion of those who are single throughout their lives. Determination of nuptiality must also contain the description of divorce rate. The theory of historical types of marriage patterns in its modern form is associated with the name of the American scientist J. Hajnal. By this time in the evolution of marriage two periods can be

distinguished; the first was described by Hajnal, the second one refers to the second half of the 20th century (Kalmykova, 2007).

Discussions of trends and differentials in marriage and divorce are frequently found in the literature, however marriages can be diverse across countries, cultures, and have many forms (Shryock and et al 1980).

Marriage is “the legal union of persons of opposite sex. The legality of the union may be established by civil, religious, or other means as recognized by the laws of each country”. There are basically two types of marriage: first marriage (persons moving from the marital status “single” to the status “married”) and remarriage (persons moving from the “divorced” or “widowed” status to the “married” status) (United Nations 1953).

The recommended definition for divorce is “a final legal dissolution of a marriage, that is separation of husband and wife by a judicial decree which confers on the parties the right to civil and/or religious remarriage, according to the laws of each country” (United Nations 1953).

Marital behavior is defined as is the behavior connected with contracting and termination of marriage (characterized by age at first marriage, frequency of divorces and remarriages, the level of celibacy) (Denisenko and Kalmykova 2007).

Chapter 5

Ethnic aspects of marital behavior in the Republic of Kazakhstan

Population census of 2009 demonstrates that about 120 ethnic groups live in Kazakhstan. On the one hand, they are such small in number ethnicities as Lithuanians, Mari, etc., on the other hand, such more numerous ethnicities as Kazakhs, Russians, Uzbeks, Ukrainians, Tatars, etc.

5.1 Population composition by sex, age and marital status for ethnic groups

Among all the ethnic groups, 7 main ethnicities can be distinguished; their proportion is much larger in comparison with others. Kazakhs (who are an indigenous ethnic group), Russians, Uzbeks, Ukrainians, Tatars, Uyghurs, and Germans can be referred to this group.

Tab. 1 – Population structure by ethnic groups, 1999

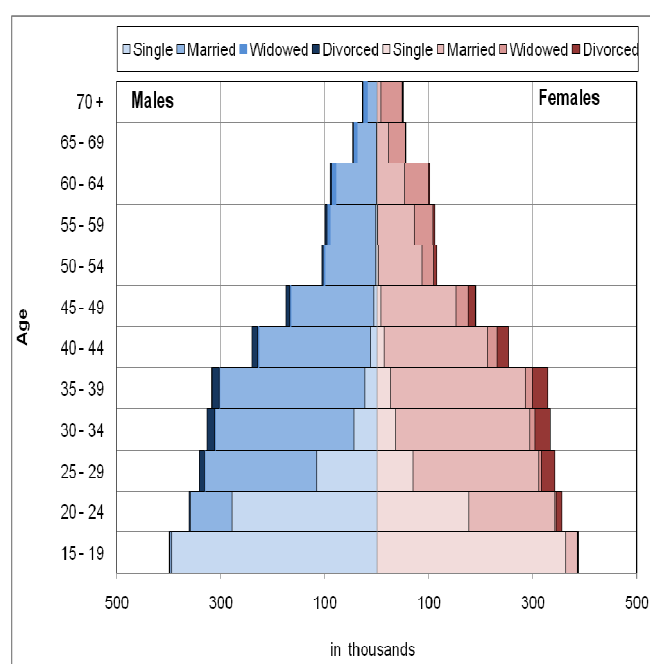
	Kazakhs	Russians	Ukrainians	Uzbeks	Uyghurs	Tatars	Germans
Age group	Population size (in thou.)						
0–14	2726.6	943.9	80.1	140.0	67.8	51.0	90.4
15–64	4955.1	3051.2	386.0	215.9	132.9	170.5	239.2
65+	290.0	494.6	83.3	14.0	9.3	27.9	26.8
Total	7971.6	4489.7	549.5	369.8	210.1	249.4	356.4
Age group	Share out of the total population (in %)						
0–14	34.2	21.0	14.6	37.8	32.3	20.4	25.4
15–64	62.2	68	70.3	58.4	63.3	68.4	67.1
65+	3.6	11.0	15.2	3.8	4.4	11.2	7.5
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Source: Author's calculations based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Uzbeks, Kazakhs, and Uyghurs have the highest share of the population in the young age group, whereas Ukrainians, Tatars, Russians, and Germans have the lowest share of the population in this age group. The share of the population aged 65 and over is quite high among Ukrainians, Tatars, and Russians. By contrast, Kazakhs, Uzbeks, and Uyghurs have the low share of the older population.

All the above mentioned ethnic groups, depending on their social-cultural characteristics and marital behavior, can be divided into two main groups: first include Kazakhs, Uzbeks, and Uyghurs and second group include Russians, Ukrainians, Germans, and Tatars. Analysis of marriage and divorce rates between these two ethnic groups will let analyze and reveal the differences in their marital behavior.

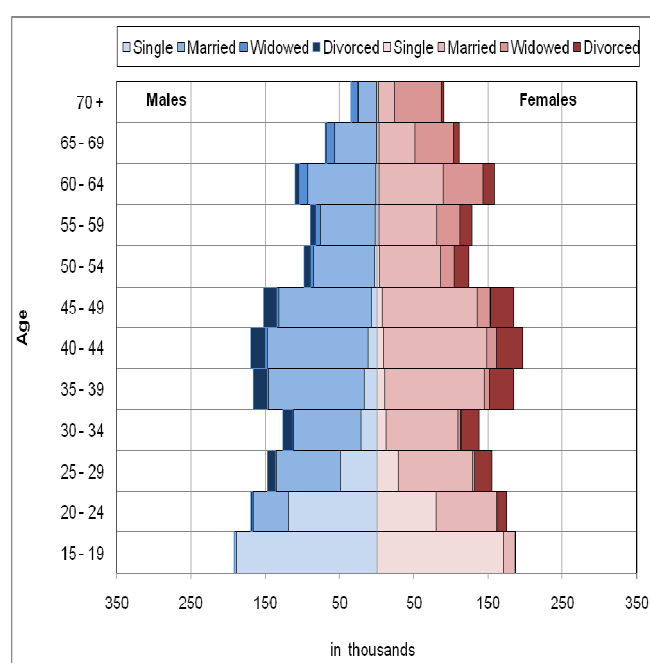
Fig. 1 – Population composition by sex, age, and marital status for Kazakhs, 1999



Source: Agency of Statistics of the Republic of Kazakhstan

The age-sex structures of population by marital status in Kazakhstan are shaped by ethnicity. These pyramids show that women usually get married earlier than men. This pattern can be observed for females among all above mentioned ethnic groups. One of the most noticeable differences is a high proportion of widowed females after the age of 50 for Russians, Ukrainians, and Tatars (Fig. 11). The proportion of married females aged 15–19 is significantly higher among Germans, Ukrainians, and Uzbeks than others ethnic groups.

Fig. 2 – Population composition by sex, age, and marital status for Russians, 1999

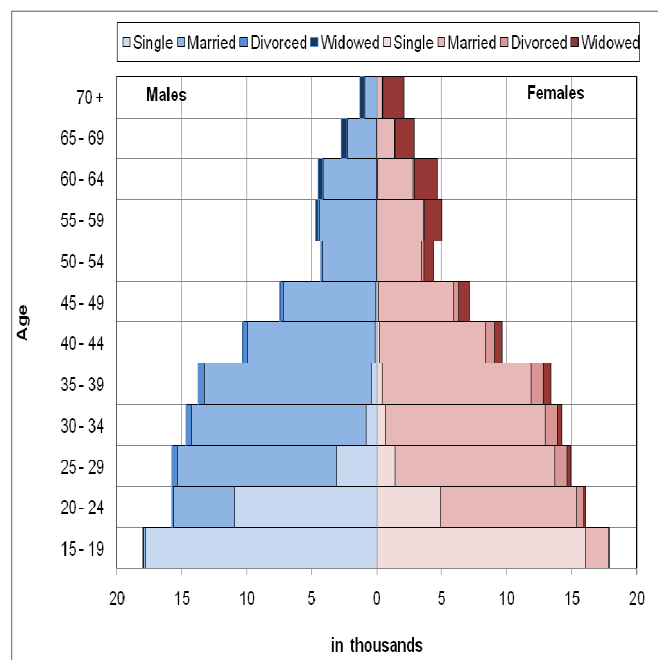


Source: Agency of Statistics of the Republic of Kazakhstan

In contrast, the lowest proportion of married females aged 15–19 was observed among Kazakh women, 5.8 % (Fig. 1 and 11). It is necessary to note that the highest proportion of married males aged 15–19 is also observed among German and Ukrainian men, 2.7 % and 1.9 % in comparison with other ethnicities. The proportion of divorced females aged 50–54 is greater among Tatar women, it was 16.4 % compared with Kazakhs 5.8 % and Uzbeks 3.8 % (Fig. 13).

Russian, Tatar, and Ukrainian males have high proportion of divorced, especially in the age above 30 (Fig. 12).

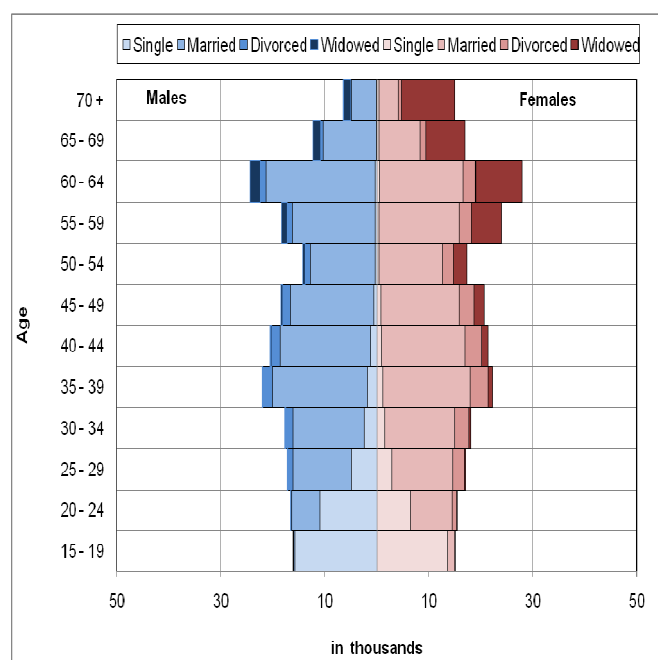
Fig. 3 – Population composition by sex, age, and marital status for Uzbeks, 1999



The Figure 3 represents that Uzbek males and females have the lowest proportion of singles after the age of 50, whereas Tatars tend to have the highest proportion of singles over the age of 50 (Fig.8–9). The proportion of single males across the different age groups is the highest among Kazakhs, 34.2 %, and the lowest among Ukrainians, 18 %. Ukrainian females have similarly high proportion of singles in the population, 12 %. In contrast, 26.1 % of Kazakh females was single in the population (Fig. 9).

Source: Agency of Statistics of the Republic of Kazakhstan

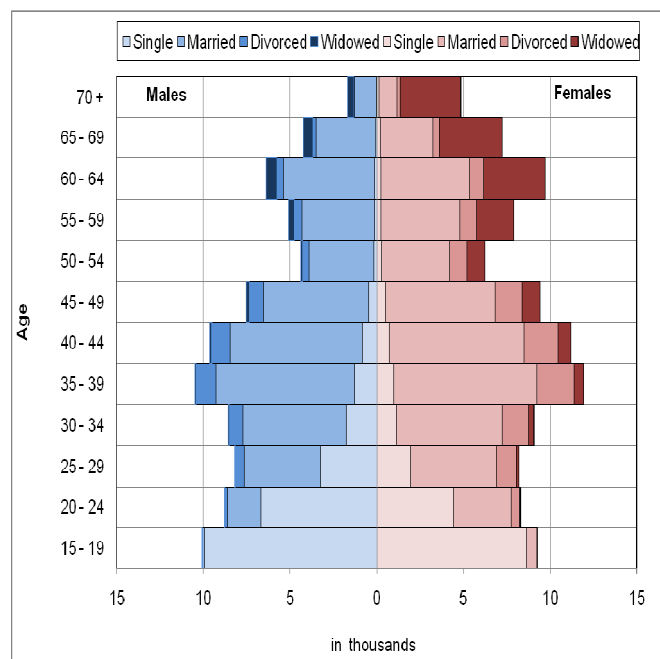
Fig. 4 – Population composition by sex, age, and marital status for Ukrainians, 1999



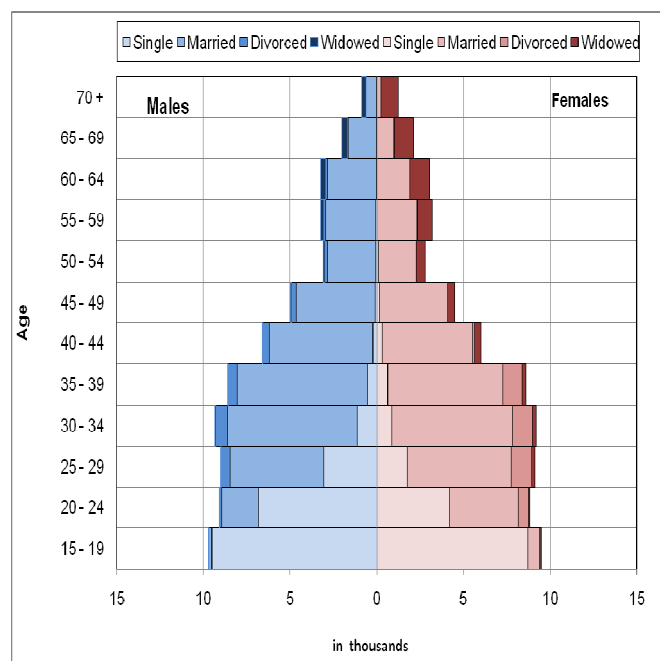
It must be noted that starting with the 25–29 age group the percentage of single males and females is significantly decreases among almost all ethnicities.

However, the proportion of males remaining single in the 30–34 age group is much greater among Tatars, 20.5 %, whereas the proportion of Uzbek males was only 5.6 %. The Figure 8 shows that the same pattern of singles in the age group 30–34 is observed among Tatar and Uzbek females, 12 % and 4.7 % respectively.

Source: Agency of Statistics of the Republic of Kazakhstan

Fig. 5 – Population composition by sex, age, and marital status for Tatars, 1999

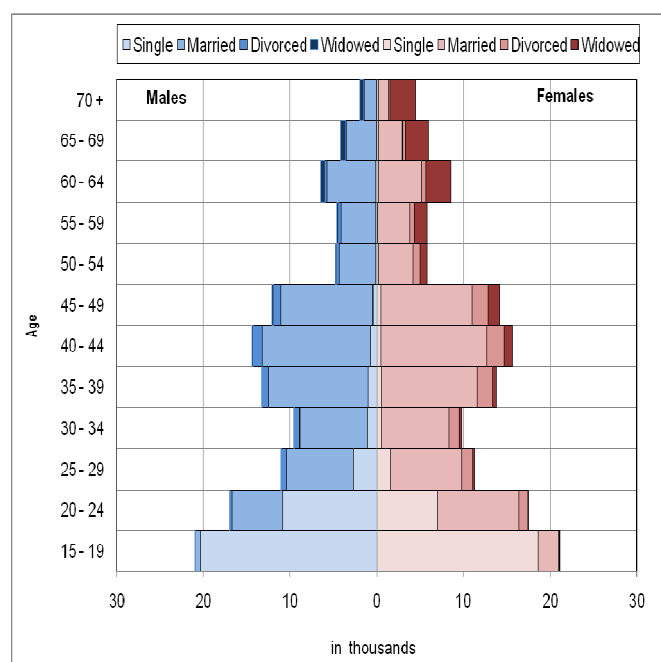
Source: Agency of Statistics of the Republic of Kazakhstan

Fig. 6 – Population composition by sex, age, and marital status for Uyghurs, 1999

Source: Agency of Statistics of the Republic of Kazakhstan

The Figure 1 represents that for Kazakh females, the percentage of married is risen from the age group 20–24, whereas for males it increases highly from the age group 25–29. The proportion of singles for Ukrainians is higher for males than for females, and it can be observed among all other ethnicities. The Figure 4 shows that compared to Ukrainian males, the proportion of single Ukrainian females is higher in the age groups above 45–49.

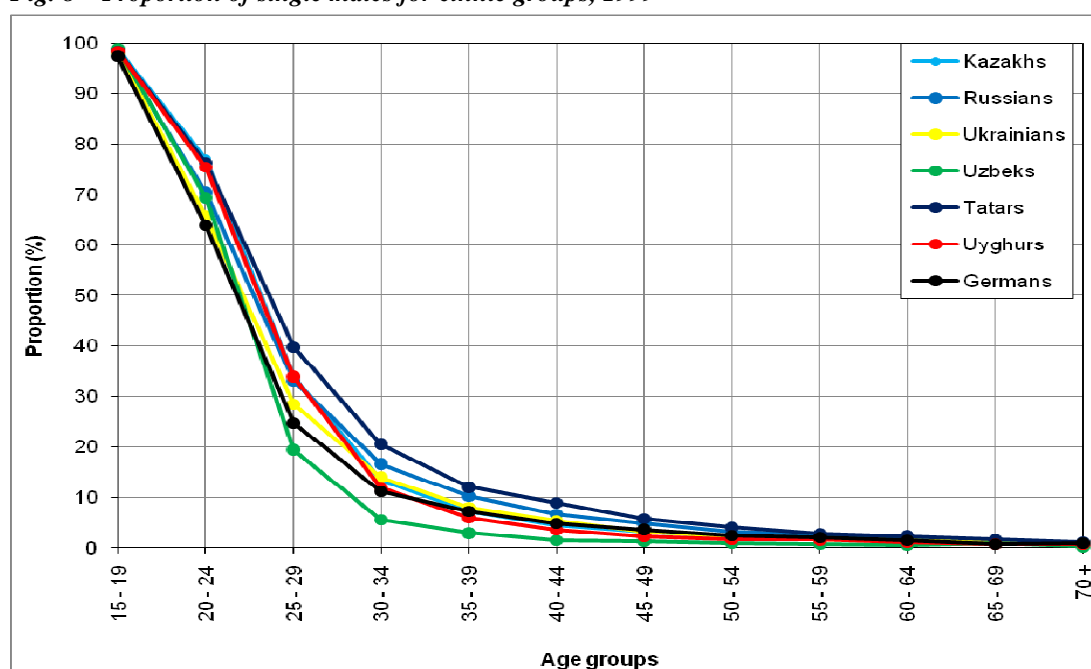
Another noticeable difference is that the proportion of widowed Ukrainian females is significantly higher than Ukrainian males, 21.8 % for females and 4.5 % for males (Fig. 14–15). The Figure 4 shows that starting with the age 65 and over the proportion of widowed Ukrainian females increased considerably. In contrast, the proportion of widowed females is much lower for Uzbeks and Uyghurs, both for these ethnic groups females it was 10.5 %. The percentage of widowed females for Tatar shows that it also quite high.

Fig. 7 – Population composition by sex, age, and marital status for Germans, 1999

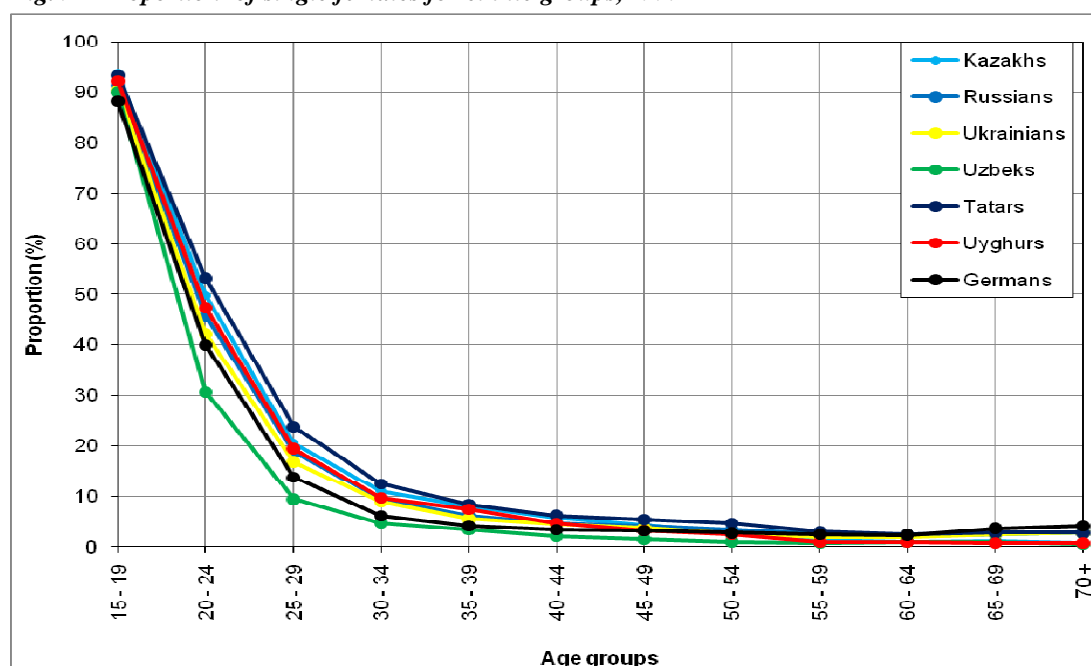
Starting with the age 25 the proportion of divorced Tatar females increases rapidly in comparison with German and Uzbek women (Fig. 13). For females, the percentage of divorced across all the age groups is the highest among Russians and Tatars, the lowest among Uzbeks and Kazakhs. In 1999 it was 11.6 % for Russians 11.3 % for Tatars, 4.3 % for Uzbeks, and 5.5 % for Kazakhs. For both Uyghur males and females the percentage of married is quite high (Fig.6).

Source: Agency of Statistics of the Republic of Kazakhstan

In general, the pyramids of Russians, Ukrainians and Tatars have low values in the young ages and high values in the older ages. (age 55 and over). By contrast, the pyramids of Kazakhs, Uzbeks, and Uyghurs show the opposite distribution. What is more, the pyramid of Germans has (a bell shape) high values in the young ages (under the age of 25), in the ages 35-49, and among the elderly (70 and over) but low values in the ages 25-34.

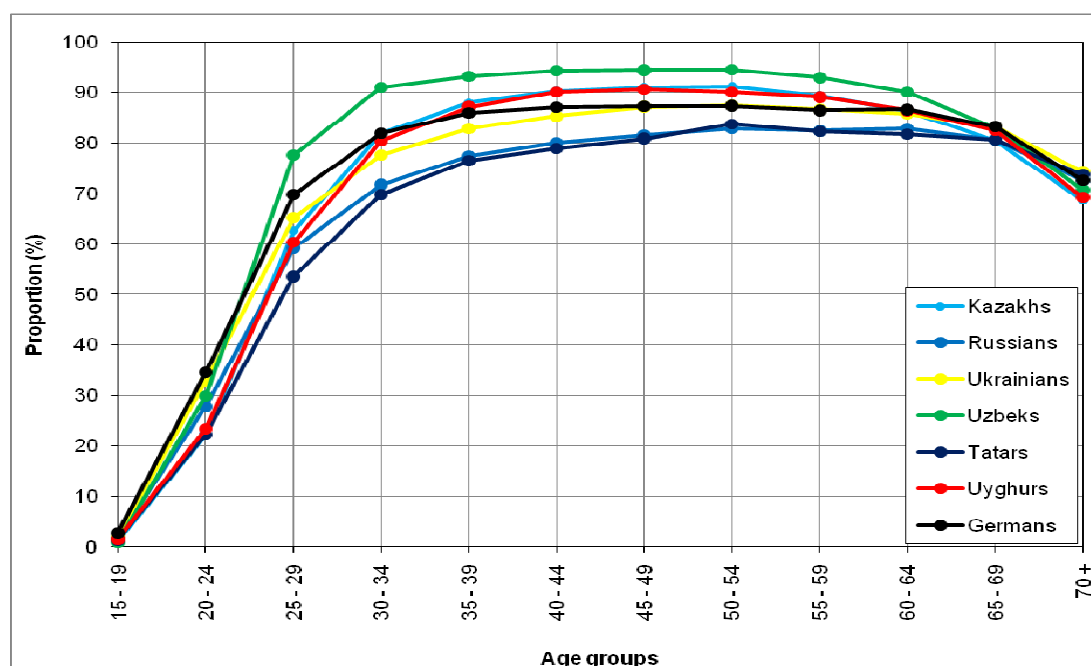
Fig. 8 – Proportion of single males for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Fig. 9 – Proportion of single females for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

It is necessary to add that the highest percentage of married males observed among Ukrainians, 72.1 %, and the lowest among Kazakhs, 61 % (Fig. 10). For females, the percentage of married is quite high for Uzbeks and Uyghurs, 64.4 % and 57.7 %, and low for Tatars, 51.1 %.

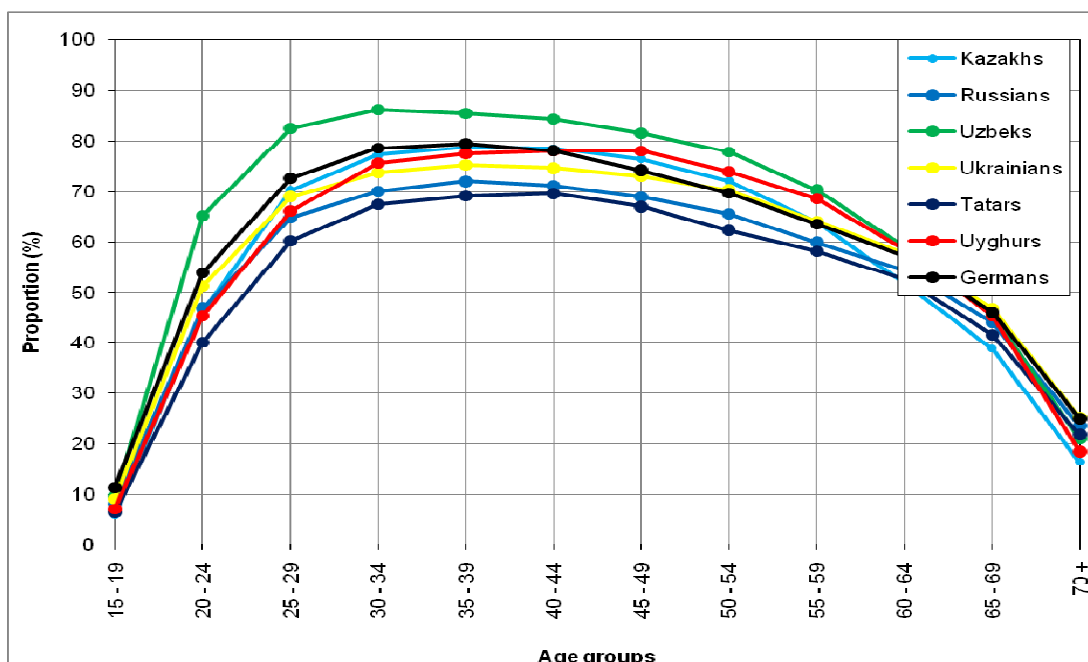
Fig. 10 – Proportion of married males for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

For females, in almost all ethnicities the percentage of married decreases over the age of 45, while for men is more stable. For example, for German women, the percentage of married in the

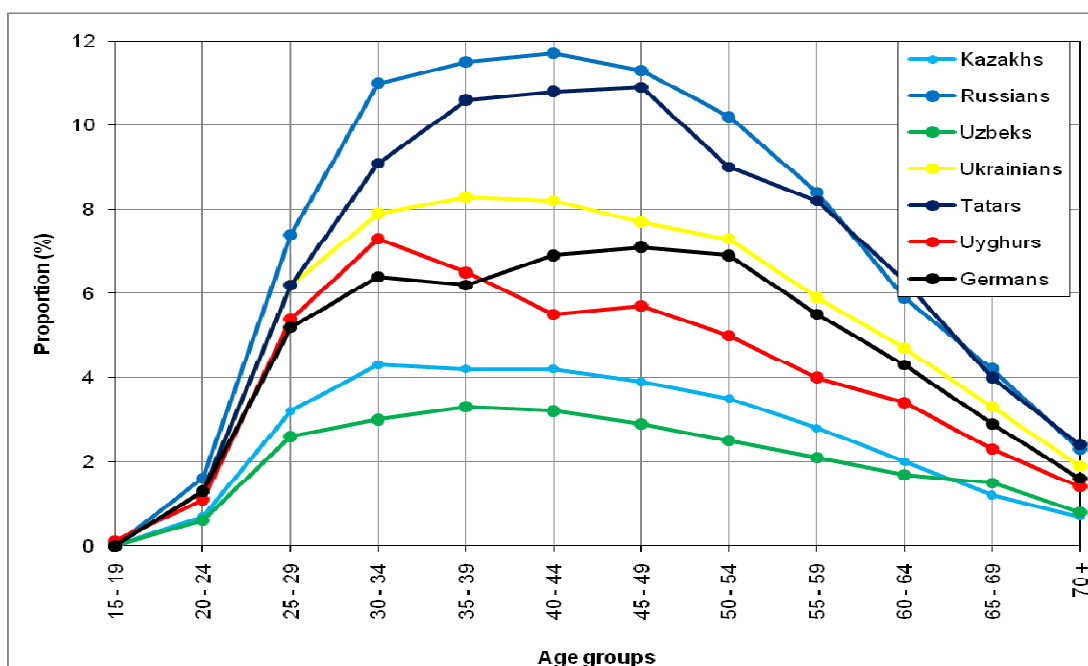
age group 45–49 decreases from 74.2 % to 69.7 %. In comparison with other European ethnicities as Russians or Ukrainians, the proportion of widowed and divorced among Germans is quite high both for males and females (Fig. 11).

Fig. 11 – Proportion of married females for ethnic groups, 1999

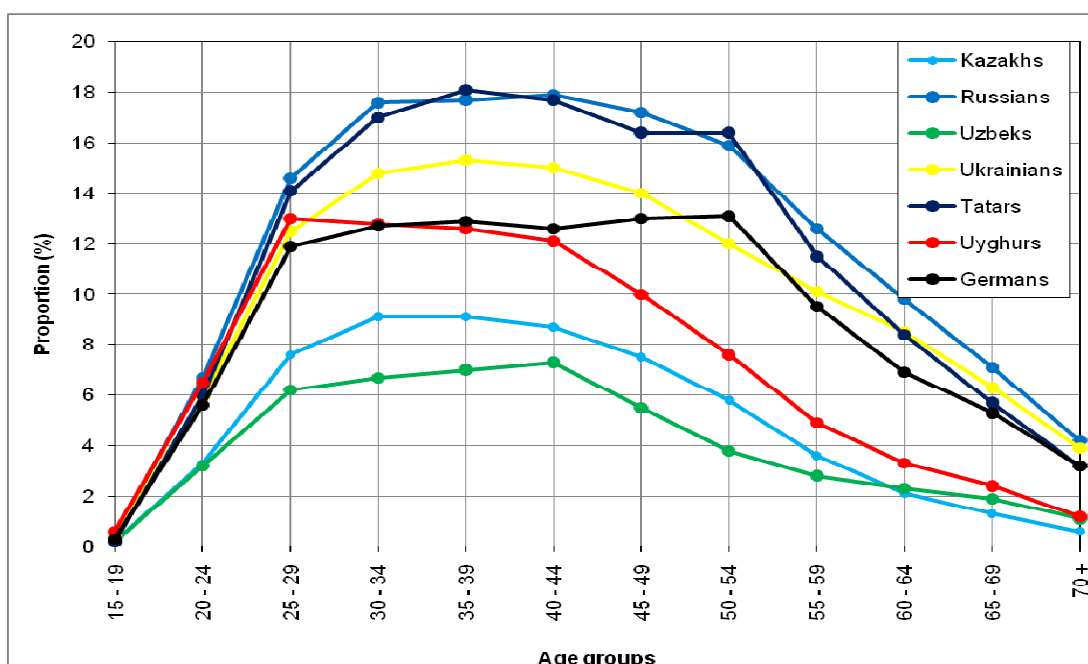


Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

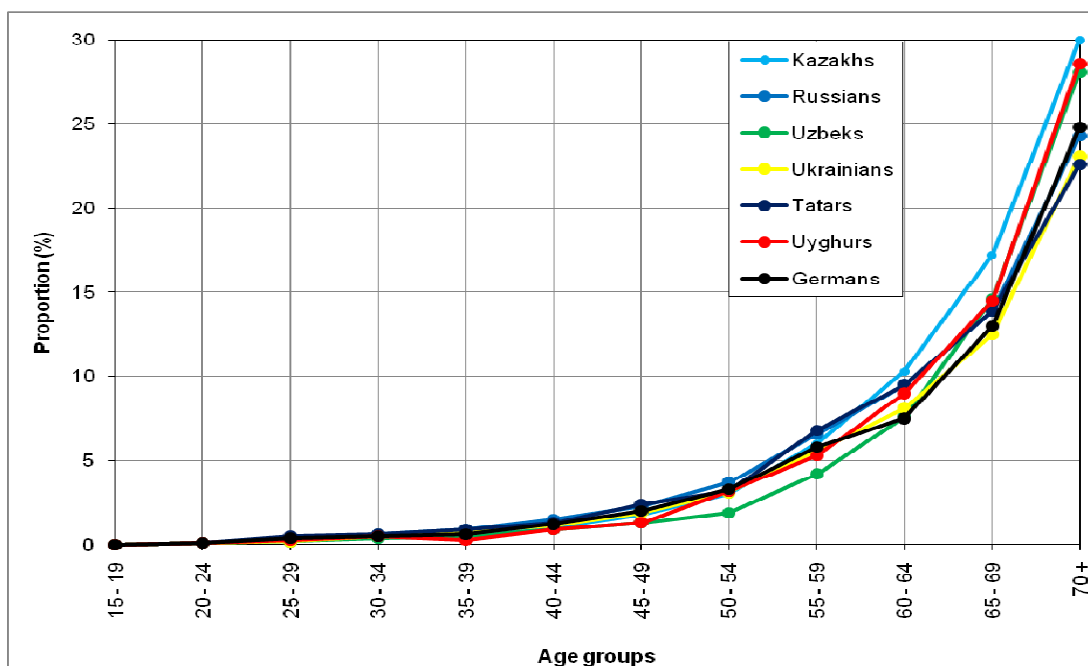
Fig. 12 – Proportion of divorced males for ethnic groups, 1999



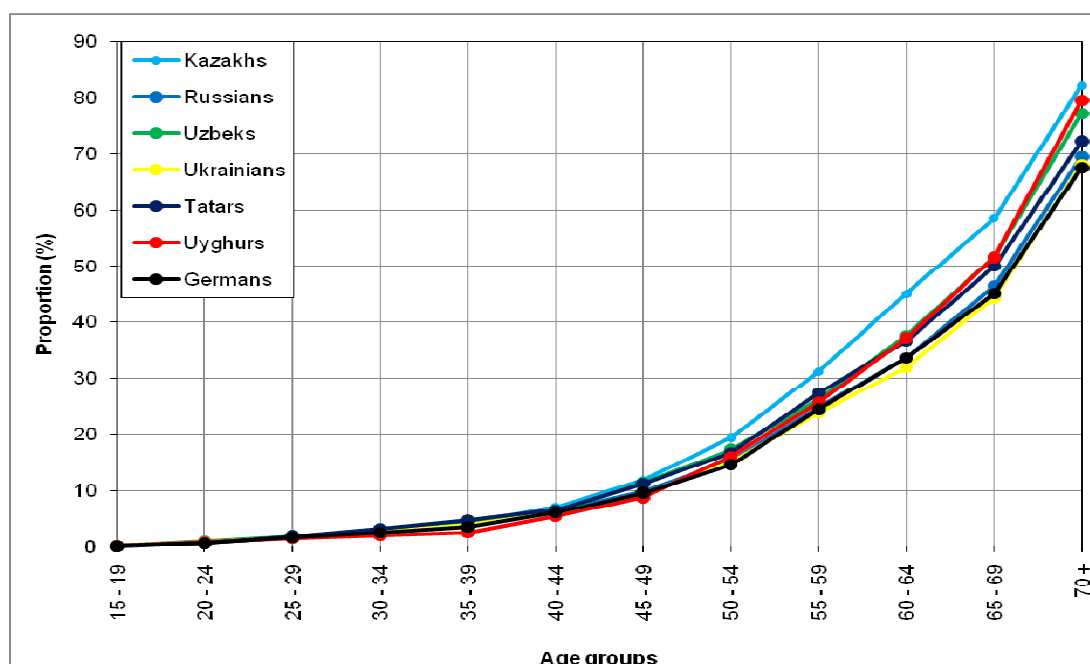
Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Fig. 13 – Proportion of divorced females for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Fig. 14 – Proportion of widowed males for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Fig. 15 – Proportion of widowed females for ethnic groups, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

In general, it is necessary to say that the high proportion of singles is observed among Kazakh and Uyghur males, whereas Ukrainian and Russian males have the low proportion of remaining single. The same tendency can be observed among females of the above-mentioned ethnic groups. The proportion of divorced males and females is high among Russians, Tatars, and low among Kazakhs and Uzbeks.

5.2 Marriage patterns

It should be noted that for above-mentioned ethnic groups situation with marriage, divorces and fertility develops differently. It is difficult to imagine, that the moods of the married people were influenced only by external factors, events occurring in economic, social, political spheres in the country, though it can not be denied that they are the most important factors, defining nuptiality and reproduction in the country. Nevertheless, such important criterion as ethnics cannot be ignored. Belonging of a person to this or that ethnics is determinant in many issues, including the ones related to nuptiality or fertility. The fact that different ethnics have different attitudes to the issues of matrimonial life and different rates of marriage or divorces is conditioned not only by social-economic or physiological factors, but also by traditions, customs and at last by religion, existing in some ethnics for several generations (centuries).

Changes in marital behavior of the ethnics began much earlier than the 1990s of the 20th century. Establishment of the Soviet Union and entry of Kazakhstan into it as one of the socialist republics were one of the key moments in the history of the state, influencing all the spheres of the society, especially social-cultural one, including family relations. In spite of the

existing ethnic peculiarities of marital behavior, the idea of creation of a single Soviet nation was developed. It resulted in changes in marriage and divorce patterns.

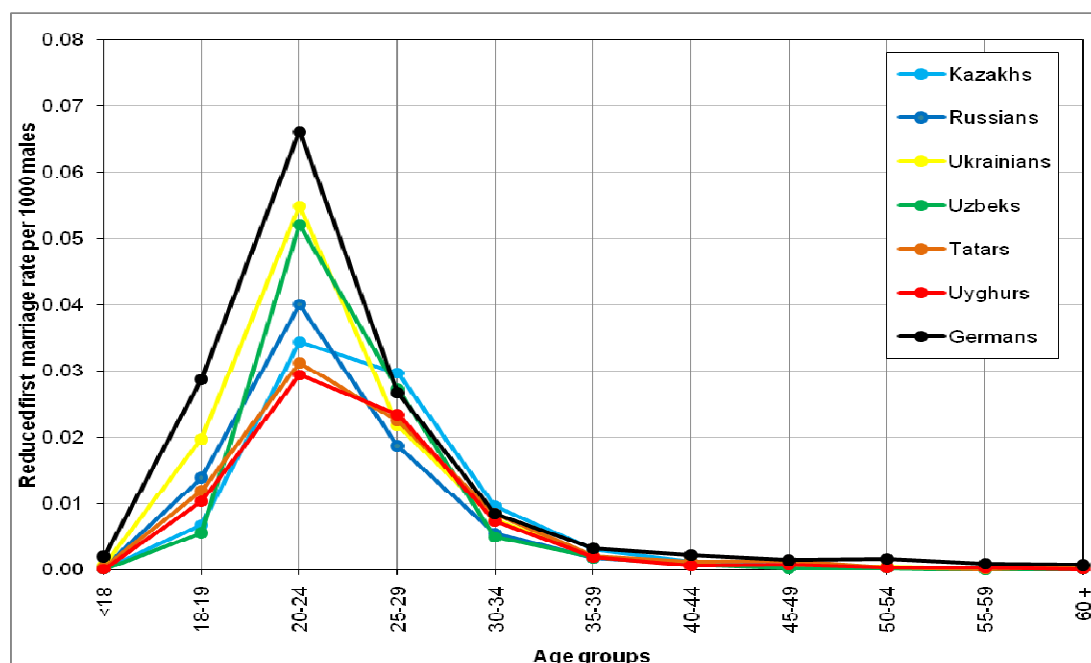
Exactly these events were of epochal character, exactly in this period deep changes occurred in marital behavior of the ethnics for the last 80 years, but, unfortunately, they still remain uncovered by most of works.

The collapse of the Soviet Union, the social-economic crisis, characteristic for that period was the factors which initiated the transformation of marriage and divorce patterns. Changes of marital behavior of Kazakhs, Russians, Uzbeks, etc. have deeper roots. These changes occurred during a very long period, and the events which have happened for the last 20 years were the impulse, a powerful incentive to fast and deep change of the processes of nuptiality.

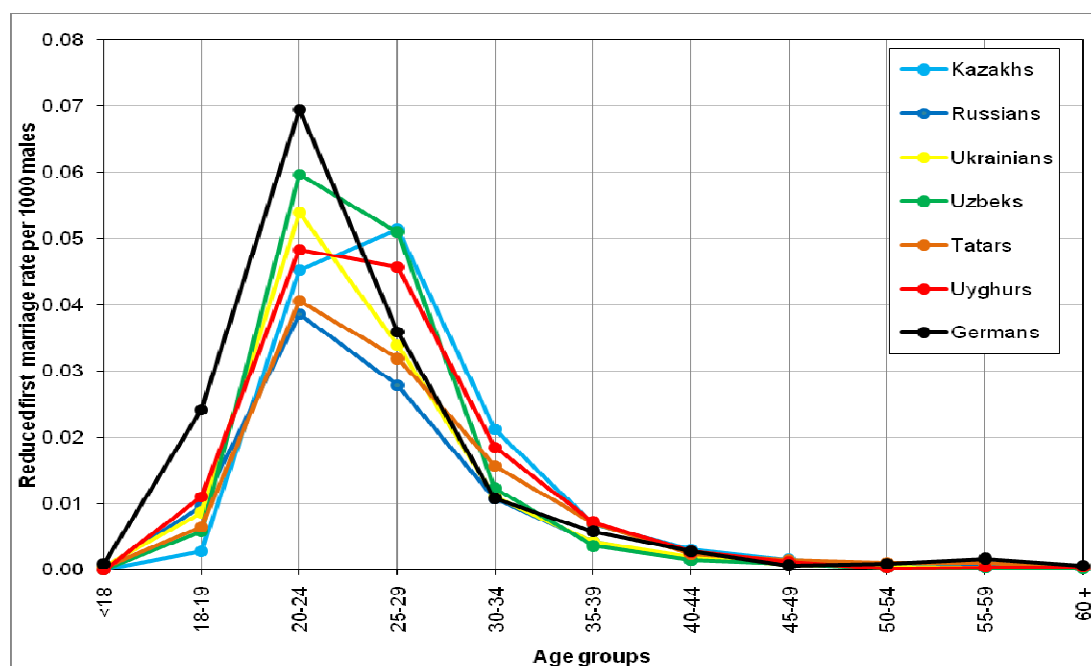
If we turn to history, the fact can be established that in the years of the Soviet Government the thoroughgoing activities in matrimonial relationships were held. Prohibition of religious weddings, bride-money ("kalym"), and polygamy, with criminal responsibility for them in 1921 should be noted among them. So, according to the Census of 1926 Russians and Ukrainians were monogamous, while less than 7–8 % of Kazakh males had the second and the posterior wives (Ualieva 2000).

Equal rights of spouses when marrying and divorcing, obligatory marriage registration in special state bodies (civilian registrar's) were implemented. Marriage age increased, mainly due to the prohibition of early marriages, typical for Kazakhs, Uzbeks, and Russians. So, according to Sharia laws, marriage age for women was 9 years, for men 15. Early marriages were also typical for Russians, minimum age for marriage was 16 years for brides and 18 years for a grooms (Ualieva 2000). But unlike Kazakh and Uzbek women, there were no married women under 15 years among Russian and Ukrainian women (Zakharov 2006).

In 1927 the legislation of Kazakh Soviet Socialist Republic established a uniform marriageable age of 18 years for both sexes. The interesting moment here is that by the end of the 1950s in the most Soviet republics a marriageable age for both sexes remained 18, but in Uzbekistan it was decreased for women to the age of 16. In 1969 in the Soviet republics a marriageable age of 18 was finally established both for men and women. In Uzbekistan, the age of marriage for women was again a year earlier compares to neighboring Kazakhstan. It was explained by the fact that most Uzbek women continued marrying without coming of age. This tendency was also typical for Uzbek women, living in the territory of Kazakhstan, especially in the Southern regions. But as in Kazakhstan the marriageable age was 18 years, many early marriages were simply canceled from the Government bodies or still were limited to religious marriages. Such situation with marriageable age was observed for men and women in Kazakhstan in the socialist period, but due to the fact that early marriages were severely punished by the Law, newly married couples more preferred religious marriages than officially registered. On the 17th of December 1998 in Kazakhstan a new Law on Marriage and Family came into force; the former Code on Marriage and Family acting from 1969, was declared to become invalid. According to Article 10 of the new Law, marriageable age for males and females remained as before 18 years, and only due to some reasonable excuses registry offices had the right to reduce the age of marriage but not more than by two years.

Fig. 16 – First marriage rates of the second kind by ethnic groups, males, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Fig. 17 – First marriage rates of the second kind by ethnic groups, males, 2005

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

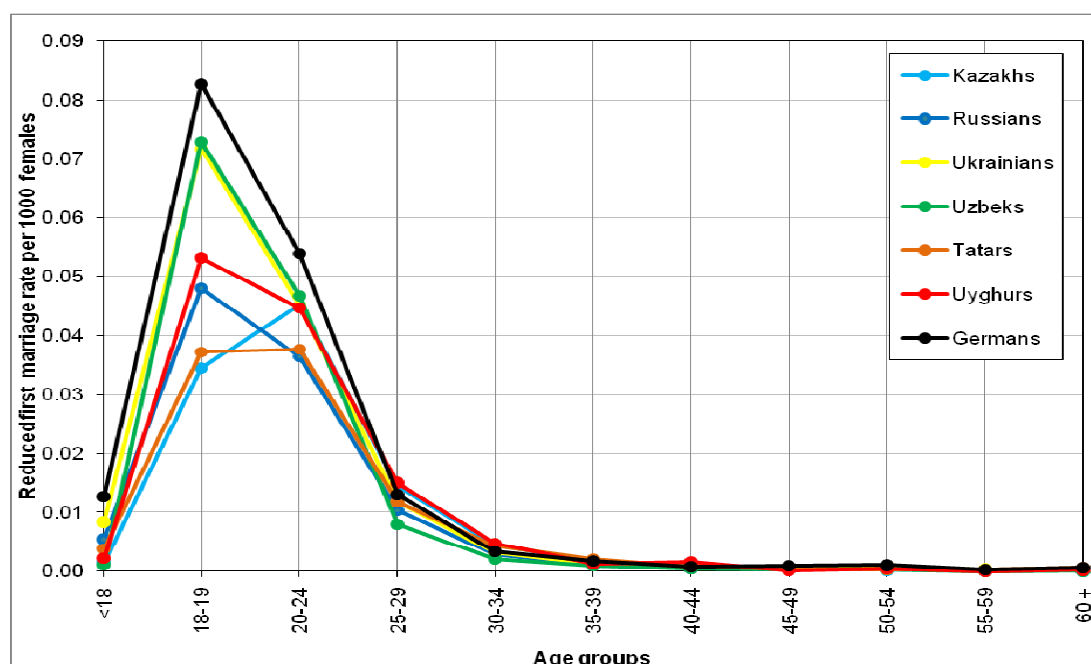
Increase of marriages, registered within the Republic beginning from 2000, was mainly owing to men and women in the 20–24 age group, which is the evidence of a “young face” of marriage. However, in spite of this, the intensity of marriages contracted among more mature people aged 25–29 is also very high and noticeably approaches to the rates of the younger age group. Intensity of marriages among men and women over the age of 35 remains low. At the same time marriage intensity of the people in the 18–19 age group underwent no significant

changes during the observed period. The trends, observed in the marriage rate among the above mentioned groups, give us the right to assume that the average age at first marriage scarcely increased within the above mentioned period.

Marriage intensity in the 20–24 age group remains stable for males among the above mentioned ethnic groups (Fig.16–17). However, one of the newest remarkable tendencies became decrease of marriage for Kazakh men. Major part of marriages falls in the age over of 25, while in 1999 in the 20–24 age group there were 39.7 marriages per 1000 people, and in 2005 this rate was 32.2 per 1000 people. The interesting moment here is that though marriage intensity for Kazakh males aged 20–24 remains practically stable in the observed period, marriage rate in the 25–29 age group noticeably increased in comparison with 1999 and made up 55 marriages per 1000 people by 2005. As for other ethnics, the majority of marriages fall at young people in the 20–24 age group. It should be noted here that this tendency has remained stable since 1999. Marriages among men under the age of 18 are not such a remarkable tendency practically among all ethnics. Males prefer tie themselves with marriage on coming of age in comparison with females of the same age, and this concerns all the above mentioned ethnics. Increase of the registered marriages among Kazakh males over the age of 25 is the evidence of their significant contribution to the growth of marriage numbers, recorded for the last several years in the Republic. Among the other ethnics, males aged 20–24 years are the most active in contracting marriages. Though, among Uzbek males there is also a noticeable increase of marriage rate among men over the age of 25, but at the same time, in contrast to Kazakh males aged 19–24, Uzbek men in the same age group still have rather high marriage intensity. Uyghur males in the 20–24 age group have high marriage rate than in other age groups (Fig.16–17).

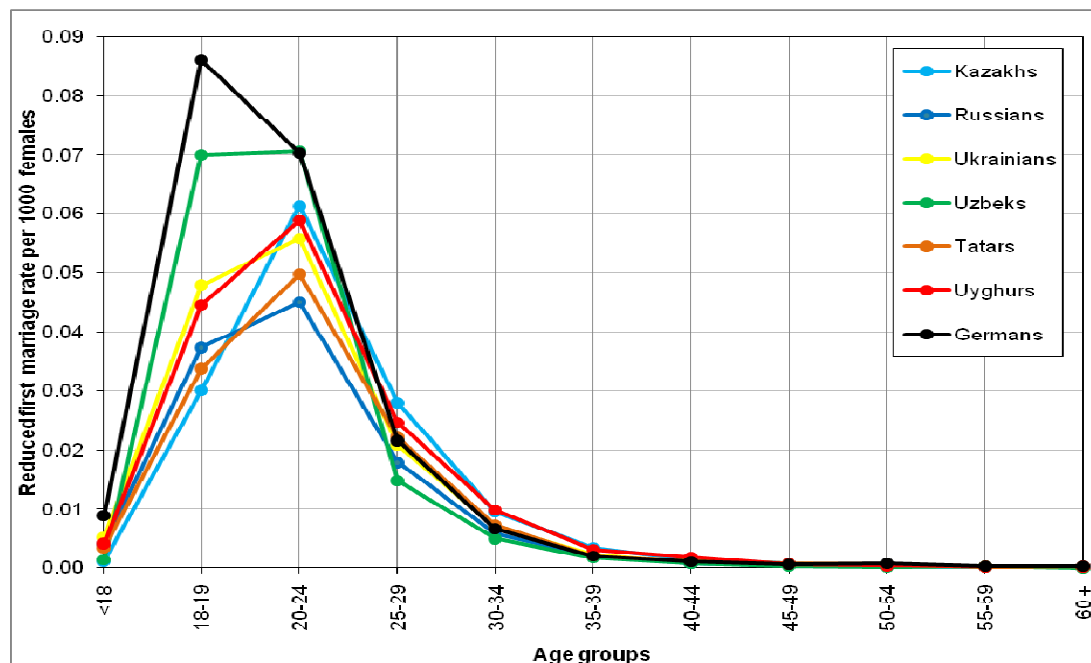
Rather low marriage intensity among males over the age of 35 for all the above-mentioned ethnics should be also noted. So, 6.4 marriages per 1000 males were registered among Kazakh males in 2005; this rate is the same as for Russians. Among Uzbek males it was 4.6 marriages per 1000 males which is the lowest in comparison with other ethnic groups. That is, most men living in Kazakhstan prefer marrying under the age of 35, and by this age they are mostly married. Besides, it concerns both ethnic groups such as Kazakhs, Uzbeks, and Uyghurs and the other ethnic group, such as Russians and Germans. At the same time most European males, living directly in European countries, are still bachelors at the age above 35 or only begin thinking of marriage.

As for women, they have the highest marriage intensity in the 19–24 age group, and it concerns all the above-mentioned ethnics (Fig.18–19). The majority of Kazakh and Uzbek young females as well as Russian and Ukrainian ones, prefer getting married at a younger age, on coming of age, though not being socially mature. On the whole marriage situation among females in the observed period remained rather stable and predictable; there were no remarkable changes in the marriage patterns in the observed age groups.

Fig. 18 – First marriage rates of the second kind by ethnic groups, females, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Marriages registered among young females under the age of 18, should be mentioned also, because ethnic differentiation is observed here. The lowest marriage rate under the age of 18 is observed among Kazakh females; in 2005 this rate amounted to 1.8 marriages per 1000 females. For comparison, among Ukrainian females this rate amounted to 5.9 (Fig.19).

Fig. 19 – First marriage rates of the second kind by ethnic groups, females, 2005

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Among other ethnics this rate is also high. Early marriages never were a rare phenomenon for the ethnic groups, living in Kazakhstan. As it will be described in details by the author, Russian

young females as well as Kazakh or Uyghurs ones got married before coming of their age, most often such marriages were encouraged by their parents. Besides, this tendency remained unchanged for a long time. As it can be seen from the Figure 19 marriages among Kazakh females under the age of 18 are not so popular, and marriage rate here remains behind marriage rates over the age of 35. Does it turn out, that early marriages, so typical for Kazakhs for a long period of time, stop being a socially significant phenomenon, and against this background the tendency of a great number of marriages registered among European ethnics remains at the same level. This phenomenon surely could not avoid a detailed interest of the scientists, who tried to explain it, reasoning from social-economic and political situation in the Republic. In Kazakhstan 57.4 % of females in the 15–49 age group, included in the MICS sampling, are married. It should be noted that about 5 % of young women answered that they were married (Multi-indicator cluster survey 2006). The share of females aged 15–49, who got married under the age of 15, made up 0.4 %. 8.5 % of women aged 20–49 got married under the of 18. As it can be seen from the results, early marriages under the age of 15 gained no sufficient ground in Kazakhstan. In Aktobe, West-Kazakhstan and Mangistau regions such early marriages were not recorded. In other regions marriage rate under the age of 15 does not exceed even 0.5 %. The only region, where marriage rate at this age reached 1 %, is East-Kazakhstan region. The value of this indicator does not differ in urban and rural areas, and makes up only 0.3–0.4 %. Most often young women under the age of 18 got married in North-Kazakhstan (11.3 %) and in Karagandy (11.1 %) regions. The smallest percentage of such marriages were revealed in Atyrau (4.2 %) and Mangistau (4.6 %) regions”, It is necessary to point out that East-Kazakhstan, Karagandy and North-Kazakhstan regions are the regions where the population of European ethnics is rather high in comparison with Kazakhs, Uzbeks, and Uyghurs.

Undoubtedly, marriage remains and remained exceptionally important and significant phenomenon in peoples' life, in spite of political, economic and other events, happening in the Republic in the above-mentioned period. Certainly, unstable situation in the Republic, caused by economic crisis in the mid 1990s, had its impact on the decrease of marriage rate and, as a result, on the increase of the average age at first marriage. As many researchers studying marriage patterns in transition period (as they call it), people under uncertain circumstances preferred postponing marriage till better time. But the fact should be emphasized, that increase of the average age at first marriage continues to grow. From 1999, when economical upturn began in the Republic, this age increased in 0.9 year for males and females by 2008 (Agency of Statistics of the Republic of Kazakhstan). The difference observed in the rates of 1990s and 1999s is certainly not so significant, but nevertheless, the fact that these ages both, for males and females, continues to grow, is very important, and is an evidence of other factors, except economic, influencing situation in marriage in the Republic. So, an ethnic aspect is also one of the important factors having an impact on marriage rates as they are known to vary in different ethnics. The youngest age at first marriage among brides was recorded for Uzbeks 22 , the oldest age for Tatars 25 ; for Kazakh brides it was 24 in 2005. For grooms the same age grew up to 27 for Tatars, which is the highest age for the rest part of grooms, and on the contrary, Germans demonstrate the youngest age of marriage 25 among other ethnics. In 1999, Uyghur

grooms also have the high age at first marriage, 26 which grew up to 27 in 2005 (Tab.2). Uzbek grooms, as well as brides, prefer marrying at a younger ages than Kazaks, Russians, Ukrainians, and Tatars. It should be noted, that not only Tatar grooms, but also brides turned out the most “mature” (“oldest”) among the other ethnics, and besides, they have kept their positions since 1999. So, the average age at first marriage for Tatars was 27 for grooms and 25 for brides in 2005, and 27 and 24 in 1999, correspondingly (Tab.3). These ages are the highest among all the other above-mentioned ethnics in 1999 and 2005.

Tab. 2 – Average age at first marriage according to the ethnicity, grooms, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005	2005-99
Kazakhs	26.2	26.4	26.7	26.9	27.0	27.1	27.1	0.9
Russians	25.1	25.3	25.6	25.7	25.9	26.2	26.2	1.1
Ukrainians	25.6	26	26.6	26.3	26.4	26.5	26.5	0.9
Uzbeks	24.9	25.1	25.4	25.6	25.7	25.8	25.8	0.9
Uyghurs	26.0	26.0	26.0	26.8	26.7	26.7	26.8	0.8
Tatars	26.6	26.4	27.0	26.5	26.8	27.2	27.4	0.8
Germans	24.4	24.6	24.9	24.8	24.8	25.0	25.2	0.8

Source: Agency of Statistics of the Republic of Kazakhstan

According to the Table 2 German grooms turned out to be ready for marriage at the age of 24 in 1999, which is 0.5 and 1.8 years earlier than Uzbek and Kazakh grooms correspondingly, in spite of the fact that the latter are more traditional due to historical and cultural reasons. However, it should be noted that German men, living in Germany, demonstrate a little different marital behavior in this situation, as the average age at marriage was 30 in 2003, which is 5.2 years earlier than German men, living in Kazakhstan (United Nations Economic Commission for Europe).

Tab. 3 – Average age at first marriage according to the ethnicity, brides, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005	2005-99
Kazakhs	23.4	23.6	23.8	24.1	24.2	24.3	24.4	1.0
Russians	22.8	22.9	23.3	23.4	23.5	23.7	23.8	1.0
Ukrainians	23.7	24.0	24.1	23.7	24.0	24.3	24.1	0.4
Uzbeks	21.6	21.4	21.8	22.0	22.1	22.4	22.3	0.7
Uyghurs	23.2	23.2	23.2	23.6	23.9	23.8	24.0	0.8
Tatars	24.1	23.6	24.5	24.4	24.5	24.3	24.5	0.4
Germans	21.8	22.0	22.3	22.5	22.4	22.4	22.7	0.9

Source: Agency of Statistics of the Republic of Kazakhstan

Rather young age at first marriage is demonstrated also by German brides, it is just a little more than the age of Uzbek brides. So, in 2005 the average age of German brides was 22 against 25 of Kazakh brides, and it is only 0.4 year more than for Uzbek brides. The difference in the average age at first marriage was 1.7 year, if take into consideration that Kazakh brides have more patriarchal views in matrimonial relationships (Tab. 3).

Growth of the average age at first marriage both for grooms and brides is observed, on the contrary, among Kazakhs. In 2005 by the age at first marriage Kazakh grooms approached the age at first marriage of Czech grooms (27 years), and exceeded the average age at first marriage

of Slovak grooms (26 years) in 2000 (United Nations Economic Commission for Europe). The average age at first marriage of Kazakh brides in 2005 was 24, besides, it 1 year increased for the period of 6 years from 1999. In comparison with the age of brides in some former Soviet republics, Kazakh females turned out “old”. For comparison, the average age at first marriage among Belorussian brides, living in the native country, is 24, and among Ukrainian brides, living in Ukraine is 23 (United Nations Economic Commission for Europe). These data were taken from the rates of the average age at first marriage, general for the republics, that is, not separately by ethnics, as in the case with Kazakh brides. However, if we take into consideration the fact that Belarus and Ukraine mono-ethnic states in comparison with Kazakhstan and indigenous population makes up 85 % of the whole population, the data can be used also for the indigenous ethnics. For comparison we can also take the data on Uzbekistan, in order to compare in this case marital behavior of the females of these ethnics, living in their motherland and in Kazakhstan, again taking into account the fact that Uzbekistan is more mono-ethnic state. So, in 2005 the average age at first marriage among brides in Uzbekistan was 22, which is only 0.1 year less than among Uzbek brides, living in Kazakhstan (United Nations Economic Commission for Europe).

These numbers are an evidence of the fact that there is no significant difference in marital behavior of Uzbek females living in different republics. It is difficult to say, that while living in more poly-ethnic states, marital behavior of Uzbek females underwent any changes due to the influence of other predominating ethnics, for example, Kazakhs. Of course, similarity of matrimonial, cultural and religious factors brings Uzbeks and Kazakhs together more than with Russians and Germans, and as a consequence, there should be no sufficient differences observed in their marital behavior. However, the comparison of the average age at first marriage among the females of these ethnics demonstrates quite the contrary situation, as the difference of Kazakh and Uzbek brides makes up 2 years. The basic contingent of Uzbek population is concentrated in the South of the Republic. Undoubtedly, living in the region, bordering on Uzbekistan also plays the role of no small importance in the similarity of marital behavior of Uzbeks living in Kazakhstan and in their historical motherland.

We did not compare the average age at first marriage among Russian females living in Kazakhstan and in their homeland on the basis of the same data as in the case with Ukraine or Uzbekistan. Russian Federation is one of the most poly-ethnic states in the world and in this case it would be a mistake to proceed from the applicability of this average age mostly only to females of Russian ethnicity. Thus, from the said afore, ethnic differentiation in the average age at first marriage among grooms and brides is observed. An interesting moment here is that Kazakh grooms and brides demonstrate older age at first marriage, in comparison with Uzbeks, Russians, and Germans, which is contrary to the customs and traditions of Kazakhs. This fact served as a reason for analysis and writing a number of works, mainly by western scientists, devoted to the changes in marriage patterns in transition of (post Soviet) time (Agadjanian 1999, Agadjanian and Dommaraju 2008, Becker and Seitenova 2005). The starting point in the works by these authors is the post Soviet period or a period of socio-economic crisis. The changes in marital behavior are connected with worsening of socio-economic life in the Republic against

the background of the Soviet Union collapse. "I found that the crisis had little, if any, discernible influence on the general timing of the first birth within marriage, but did significantly increase the already larger interval between the entry into marital union and the birth of first child among European compared to Kazakhs. But how to reconcile these two seemingly incompatible strategies a relatively early age of entry into marriage and delayed childbearing" (Agadjanian 1999: 441). This phenomenon he explained first of all by the following: "...protracted socio-economic crisis and simmering ethnic tensions may have affected the meaning of marriage for European and Kazakh differently". Secondly, "Social pressure to marry, especially for women, was traditionally high and marriage was an important factor in cementing young people's social identity. Marriage was not perceived as an immediate economic burden, as young couples often shared both residence and resources with their parents. At the same time, marriage was a state-run distribution system. Although the situation in Kazakhstan has changed considerably with respect to such aspects as the government's housing policy and premarital sexuality, marriage continues to be an important element of survival strategy for all segments of the Kazakhstani population. But given the particularly vulnerable socio-economic position in which European see themselves in Kazakhstan, they maybe especially reliant on the institution of marriage in confronting the current hardships and uncertainties both socio-economic and ethno-cultural" (Agadjanian 1999: 441).

In his opinion, European ethnics living in the Republic, feel more unprotected or hurt in the society, especially in the situation of economical crisis and social instability, in such conditions marriage becomes in a way "...the desire and offer love and care and need for mutual understanding, psychological support, and protection" (Sisenko 1986: 134, cited in Agadjanian 1999: 441).

It is indisputably to deny how important the role of marriage for the society, ethnics or its separately taken representative was and remains. It's difficult to imagine, that marriage for Russians and Ukrainians has a different value than for Kazakhs or Uyghurs. Of course, Kazakhs have different attitudes towards marriage in comparison with Russians and Ukrainians, and at that the difference in this issue can be also inside the ethnics itself, males can have some other idea of marriage than females, age, and urban-rural issues play also the role of no small importance. So, Kazakh males approve legitimating of polygamy in the Republic, widely spread among Kazakh and Uzbek ethnics for a long time, while the attitudes of Kazakh females was and remains more negative. The attitudes towards polygamy among Russians and Ukrainians, both, among males and females, is disapproving and even if such phenomena can be met, they are rather due to socio-economic reasons than a part of tradition for Kazakhs and Uzbeks.

Nevertheless, the author would like to disagree with Agadjanian that socio-economic crisis could have a different influence on the significance of marriage among European ethnics and Kazakhs. Undoubtedly, marriage is a free-will alliance of a man and a woman, aimed at the establishment of a family and generating mutual rights and responsibilities. It is difficult to suppose that a Russian woman does not want to have a loving husband and to see in him protection and support, and, for example, Uzbek or Uyghur woman expects only this from her marriage. The essence of marriage itself implies relationship, based on the feelings of mutual

respect and support of both spouses. However, under the conditions of socio-economic crisis, as practice shows, it is easier to live alone, that is to remain single, as in this case you feel responsible only for yourself, and the chances to maintain only yourself are higher than all the members of your family. Economic situation in the mid 1990s, which provoked to closing manufacturing firms, reduction of working places and, as a consequence, a sharp increase of unemployment, delay and not payment of wages. Young people at working age turned out the most vulnerable in this situation. As a fact, there were no delays or not-payment of pensions for several months that are why many young people tried to live with their parents-pensioners, but not to marry, as it was really a chance to exist having a moneyed assistance from parents, than to provide a family himself. Social-economic conditions in the Republic in that period rather prevented young people, especially of European nationalities, from marriage, than forced to search protection and support in marriage. Feeling socially unprotected in such conditions, young people would rather prefer moving to their homeland where they would feel more safe and self-confident, than “burden” themselves with conjugal ties, as for a single person it is much easier to decide to moving or searching a new job. In that case, a large number of marriages at young ages among European ethnics, explained by reaction to the changes of the social and economic situation in the Republic, and worsening of social and economic position of these ethnics are disputable.

A disputable issue is also the fact that socio-economic crisis could differently influence the meaning of marriage for European ethnics and Kazakhs, as Fisher (1980) suggests. Either Kazakhs and Uzbeks, or Russians and Germans, contracting marriages, expect love, respect and reliability. It is difficult to say that, for example, Uzbek or Uyghur woman, proposed as a wife by her parents, agrees to get married only in order not to conflict with traditions and will of the seniors. She also expects love and respect from her marriage, wants to become a good wife and mother, as, for example, getting married Russian or Ukrainian women. Marriage remains the same value under the conditions of socio-economic instability, and representatives of some ethnics hardly changed the attitude towards it and began expecting something different from it or see a source of evil in it. The author would like to assume that more likely, Fisher and Agadjanian are not completely familiar with the realities of domestic policy and socio-economic situation in the Republic, which caused their conclusions of such kind. Superficial approach to this problem by these authors is also explained by the reason that they obviously do not keep informed on the permanent peculiarities of traditions and customs related to marriages among the ethnics, living in the Republic. However, the role of the socio-economic crisis, taking place in the Republic in the mid of the 1990s, in the change of the attitude of Kazakhs and European ethnics towards marriage can not be overestimated. Undoubtedly, this factor played an important role, but it rather became one of the links in the chain of historical, political and other events, which have a deeper history than for the last 20 years.

If we advert to the work by the scientists Darsky and Il'ina (2000), researching nuptiality in the republics in the Soviet period, we can find out that even in more “stable” 1980s the age at first marriage among Kazakh males and females is older than among some representatives of European ethnics (Russians, Ukrainians, Belorusians, Lithuanians, etc.). According to the

nuptiality tables by Darsky and Il'ina, in 1980–1984s the average age at first marriage for Kazakh grooms was 26, while for Russian and Ukrainian grooms it was 25. The average age of Kazakh brides was also older 24. in comparison with 23 of Ukrainian brides in the above-mentioned period. Uzbek grooms and brides contracting the first marriages were the “youngest” among the other ethnics in the Soviet republics, along with Tajiks, as their age was 24 and 22 correspondingly. An interesting moment here is that in this case the matter concerns exactly marital behavior of the above-mentioned ethnics in their homeland, that is, in their work Darsky and Il'ina used the data on the indigenous ethnics in 15 Soviet republics (Kazakhs living in the former Kazakh Soviet Socialist Republic), Russians in the former RSFR), Ukrainians in the former USSR, and etc.).

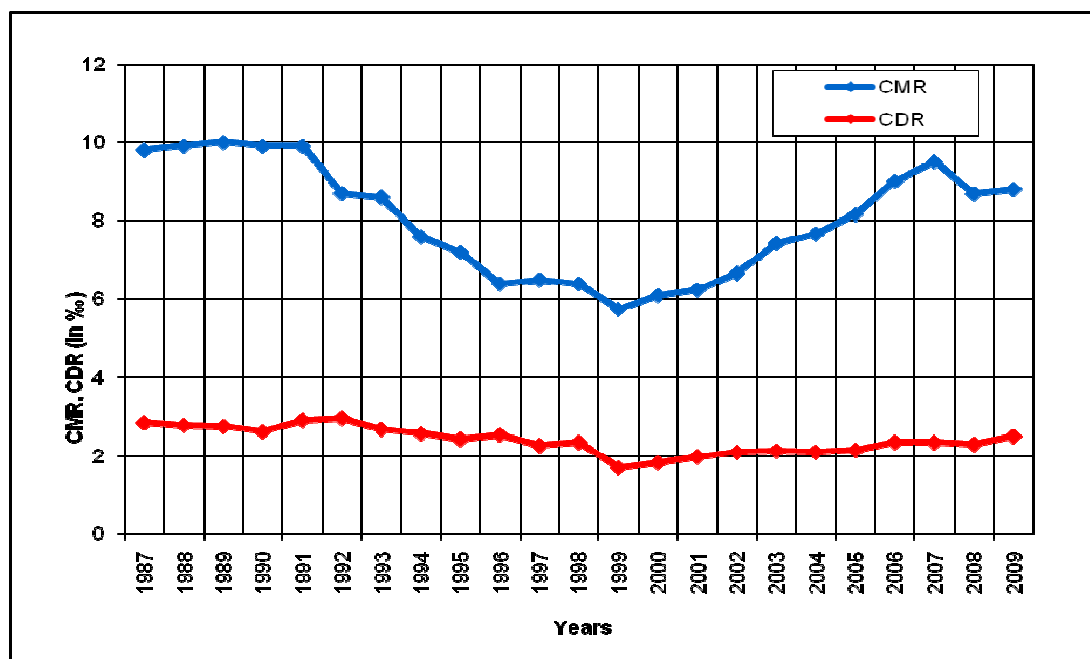
“Comparison of the average ages at marriage within a long historical period (1926–1989) showed some decline in ethnic differentiation of nuptiality in the course of time. Over a period of more than 60 years there was a significant decrease in this age for males (for Kazakhs and indigenous ethnics of Central Asia, except Kyrgyz's). For females the tendency is quite the contrary: there was a noticeable growth in the age at marriage among all indigenous ethnics of Central Asia and among Kazakh women. As a result, the age at marriage for males and females of these ethnics noticeably closed in” (Darsky and Il'ina 2000: 37). Thus, it can be assumed that marriages at young ages were typical for representatives of European ethnics before, not only in the period of socio-economic instability.

5.3 Divorce patterns

The dynamics of the registered divorces has undergone several increases and declines for the last 20 years. Until 1990s the number of divorces within the Republic of Kazakhstan was still at a high level, so, in 1987 their number made up 46466, the crude divorce rate was 2.9 ‰. However, by 1991 their number sharply increased up to 48913, and this tendency remained for the next four years and only by 1995 a slight decline in the number of divorces began to show (Fig. 20).

A stable number of divorces within the Republic became one of the most characteristic features for the recent time period, although it has started to increase gradually since 2000. The least number of divorces was registered in 1999 for the recent time period, that year it made up 25583 in absolute numbers. For comparison, 35460 divorces were registered in the Republic, nearly a half in comparison with 1992, when the peak of divorces within Kazakhstan reached its all-time high level for the last 20 years, making up 50078. For today the crude divorce rate is 2.3‰. This is an evidence of a greater number of divorces as against 1999, but the rate is still low in comparison with the situation with divorces in 1992, when the total rate within the Republic made up 3 divorces (Fig. 20).

Fig. 20 – Trends in crude marriage rate (CMR) and crude divorce rate (CDR) per 1000 people in the Republic of Kazakhstan, 1987-2009



Sources: United Nations Population Division, Agency of Statistics of the Republic of Kazakhstan

Tab. 4 – Divorces per 100 marriages (divorce-marriage ratio) for grooms, 1999–2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	19.2	19.3	21.5	21.3	19.1	17.7	16.8
Russians	46.6	51.2	51.5	51.0	46.9	45.3	40.7
Ukrainians	41.6	46.2	51.8	50.1	40.7	45.0	40.0
Uzbeks	14.9	15.4	14.8	12.8	9.5	8.2	7.5
Tatars	43.9	50.3	51.9	47.9	40.9	38.5	38.2
Uyghurs	22.3	19.9	23.3	23.0	21.4	22.1	22.3
Germans	24.9	26.4	27.3	28.0	25.4	25.8	27.9

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Additional information on divorce is also supplied by divorce-marriage ratio, which gives the number of divorces per 100 registered marriages in a given calendar year. This value of this indicator is influenced not just by the number of divorces but also by the number of marriages that are concluded and thus indirectly by marriage intensity. The highest divorce-marriage ratio for the last 20 years falls at 1996, and made up 39.5 divorces per 100 new marriages, while by 1999 this ratio decreased and made up 29.5. In 2008 it made up 26.5, which is an evidence of the changes taking place in annual numbers of registered marriages in the period of 1999–2008 which is also reflected in the divorce-marriage ratio (Agency of Statistics of the Republic of Kazakhstan). Though the divorce-marriage ratio for 2008 are high and tend to further increase, it should be emphasized that the situation with divorces in the Republic still has a stable tendency.

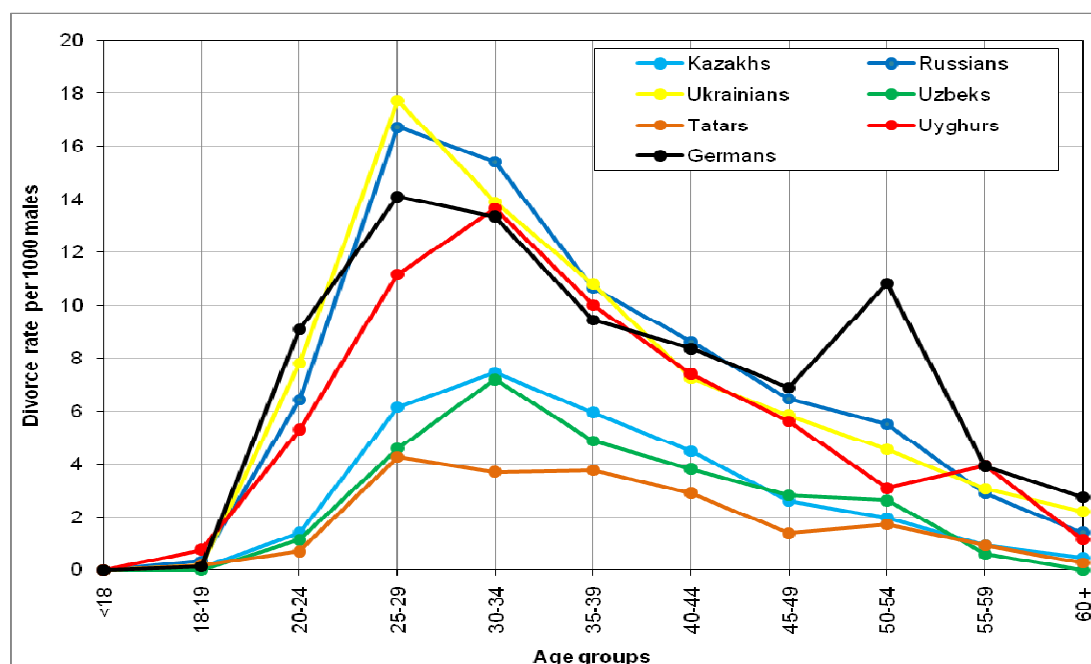
Tab. 5 – Divorces per 100 marriages (divorce-marriage ratio) for brides, 1999–2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	19.4	19.2	21.3	21.6	19.6	18.4	17.7
Russians	46.1	50.0	51.5	51.3	47.5	47.0	43.0
Ukrainians	43.5	50.9	53.9	53.6	44.0	49.4	44.9
Uzbeks	13.2	13.9	13.5	12.5	10.0	8.0	6.9
Tatars	48.9	48.4	46.8	44.9	45.0	38.8	38.9
Uyghurs	20.8	19.3	21.6	22.1	20.8	21.1	22.2
Germans	29.3	31.7	33.9	34.7	31.5	27.5	30.2

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

The events taking place in the Republic at the beginning of the 1990s certainly had an impact on the increase or decrease of divorce number. The socio-economic crisis, seizing the Republic in this period, became one of the main factors, causing a sharp increase of divorces. Financial difficulties and unemployment provoked married couples to divorce, as they considered that it would be easier to live alone in such conditions than with a partner. However, this tendency had a different intensity for different (the above-mentioned) ethnics.

The highest divorce-marriage ratio in 2005 is observed for Russian and Ukrainian grooms and brides, the lowest for Uzbek grooms and brides. In comparison with 2005 in 1999 this ratio was quite high for all above-mentioned ethnics (Tab.4–5).

Fig. 21 – Change in male age-specific divorce rates according to ethnicity, 1999

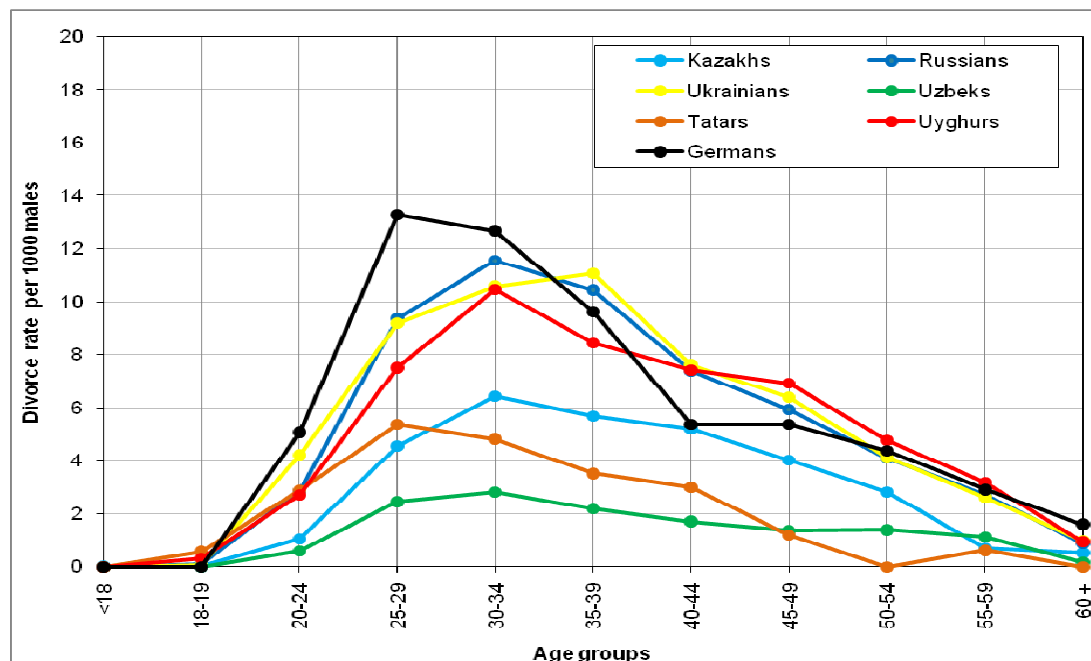
Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Rates of the second kind

When considering age profile of divorced, in 1999 the highest age-specific divorce rate among the above-mentioned ethnics was observed among Ukrainian males, the lowest – among Uzbek males (Fig. 21). For Ukrainian males the highest divorce rate is observed in the 25–29 age

group; a slight decrease of this rate is observed in the older ages. Russian males aged 25–29 also were more “active” in divorces.

Fig. 22 – Change in male age-specific divorce rates according to ethnicity, 2005

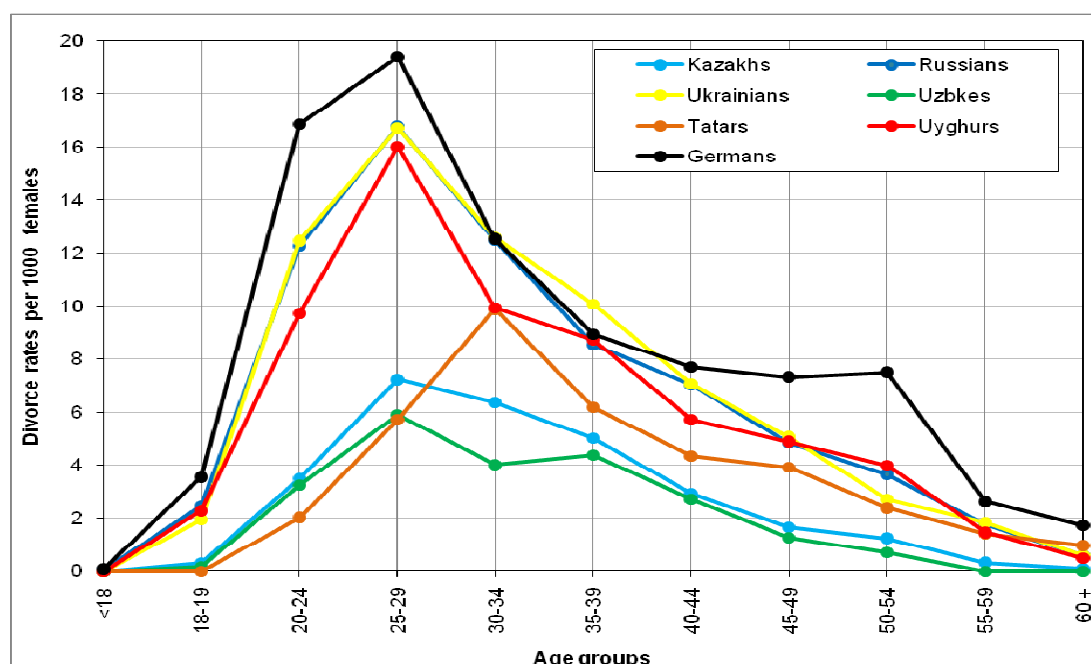


Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Rates of the second kind

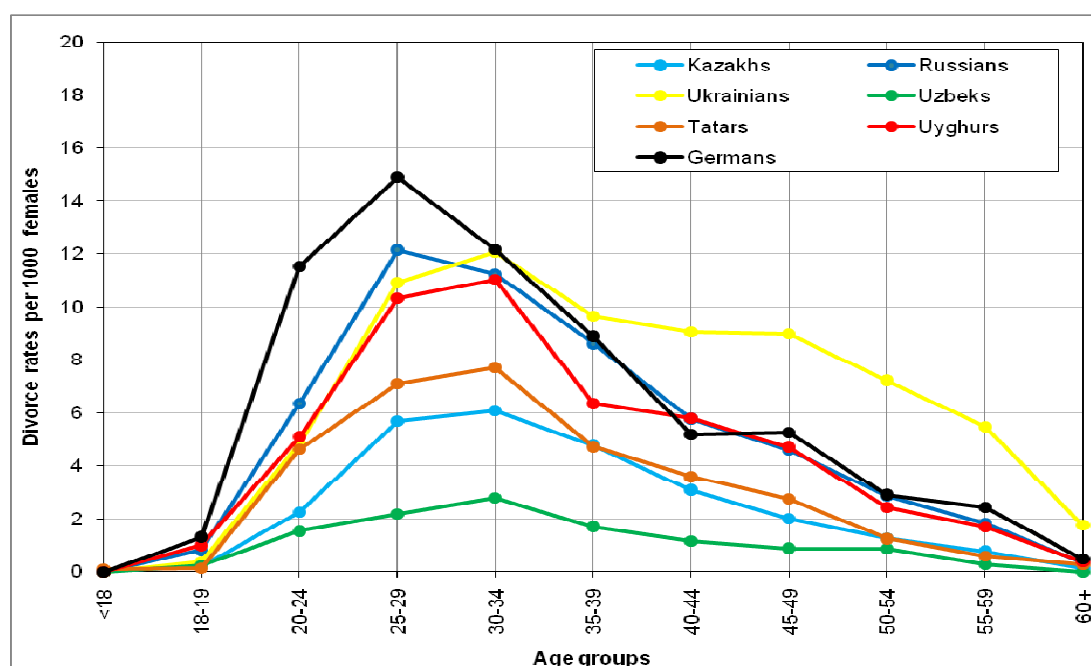
An interesting tendency of divorces is observed among German males. So, the highest divorce rate is registered in the 25–29, 50–54 age groups, which can be an evidence of the fact that a decision to divorce can be made not only at young but also at socially mature ages. It can be noted that German males, being at an elderly age and having been married for a rather long time, are ready to divorce, as they are sure that will be able to marry again and to regulate their lives in spite of their old age, etc. This is not typical for Uzbek males, who have more traditional marital behavior. Unfortunately, the author has no available data on remarriages among different ethnics; and this explanation can be only a supposition.

The divorce rate is high for Tatar, Kazakh and Uzbek males in the 30–34 age group and makes up 13.6, 7.4, and 7.2 correspondingly. Usually men by this age are socially mature, have education, job, etc., that is, it is an evidence of the awareness of the most decisions to divorce. Since Uzbeks and most Kazakhs still keep the tradition of frequent choosing and approving a marital partner for a young man by his parents, then rather Uzbek or Kazakh man at about 30 and over, that is being mature and independent of the parents, can make up his mind to divorce, than the 20–25 years young man materially dependant of his parents (relatives).

Fig. 23 – Change in female age-specific divorce rates according to ethnicity, 1999

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Rates of the second kind

Fig. 24 – Change in female age-specific divorce rates according to ethnicity, 2005

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Rates of the second kind

One more reason of the large number of divorces in the above-mentioned age group can be such a characteristic feature typical for Tatar and Kazakh males, that the largest number of marriages is contracted at an older age, in contrast to German and Ukrainian males who for a high divorce rate as well as a high marriage rate in younger age groups are typical.

By 2005 there are no significant changes in age specific divorce rates observed within the above-mentioned ethnics themselves. However, it should be noted that the divorce rate significantly increased among German males between 1999 and 2005, especially, in the 25–29 age group (Fig. 22). While among other ethnics the increase in the rate shifted to older age groups. The highest divorce rate in the 25–29 age group was observed among Tatar males. A characteristic feature of Ukrainian and Russian males was a high divorce rate in the much older 35–39 age group. The high divorce rate was observed among Uyghur males aged 30–34 both for 1999 and 2005 (Fig. 21–22). All this is an evidence of the fact that divorces become more aware and non-spontaneous, as the decision on it is made by men at not young age.

Tab. 6 – Divorces per 100 marriages (divorce-marriage ratio) for grooms, according to ethnicity, 1999

Age groups	Kazakhs	Russians	Ukrainians	Uzbeks	Uyghurs	Tatars	Germans
<18	0.0	0.0	0.0	0.0	0.0	0.0	0.0
18-19	0.8	1.7	0.6	0.0	1.8	4.3	0.3
20-24	2.7	10.4	9.4	1.4	2.4	11.0	8.9
25-29	13.1	47.8	44.6	10.5	17.4	29.0	27.7
30-34	43.6	102.2	81.3	72.1	40.8	77.4	62.5
35-39	86.8	141.5	130.5	108.1	97.1	138.4	71.0
40-44	119.6	157.4	124.3	111.4	125.8	140.8	78.8
45-49	114.0	158.3	133.5	233.3	82.4	91.8	71.8
50-54	93.9	128.5	103.7	183.3	137.5	72.6	76.8
55-59	65.7	97.0	107.9	60.0	120.0	264.0	61.5
60 +	40.9	43.5	28.8	0.0	60.0	38.0	31.7

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

A still low rate of divorce remains among Uzbek males primarily seen in 2005, it can be quite explained by an extremely disapproving attitude to this phenomenon by Uzbek relatives and community (makhalla), still, playing a great role in the life of Uzbek men. Being divorced, such a man might lose respect and trust of relatives and makhalla, since it is they who choose him a wife.

The divorce rate for males under the age of 18 is extremely small and makes up practically about 0.2 divorces, as for instance, for Tatar males (Fig.21–22).

As for divorces among females of the above-mentioned ethnics, here, as well as among males, the greatest divorce rate for females was observed in the 25–29 age group. However, if to speak on ethnic differentiation in the rate of this age group, the intensity of getting divorced is extremely high for German females and low as compared with other ethnics for Kazakh and Uzbek females.

Such a tendency can be reasoned by the fact that the women of the above-mentioned ethnics, being in general more traditional in comparison with European women, consider the idea of “divorce” itself as something shameful and forbidden. Afraid of being disapproved by her family and society, Kazakh or Uzbek women might rather suffer from an unhappy marriage, than made up them mind to divorce. But the tendency of low figures of divorce among Kazakh and Uzbek females can be also explained by more widespread religious marriages rather than

civil, that is why, if frequently Kazakh or Uzbek women make up their minds to divorce, they are not included in the data of the official statistics within the Republic.

Tab. 7 – Divorces per 100 marriages (divorce-marriage ratio) for grooms, according to ethnicity, 2005

Age groups	Kazakhs	Russians	Ukrainians	Uzbeks	Uyghurs	Tatars	Germans
<18	2.1	0.0	0.0	0.0	0.0	0.0	0.0
18-19	0.4	1.1	0.7	0.0	0.0	4.8	0.0
20-24	2.3	7.3	7.6	1.0	4.1	6.6	7.2
25-29	8.6	29.9	24.0	4.7	11.9	22.0	32.0
30-34	26.6	70.7	61.9	18.7	43.6	53.1	69.4
35-39	58.7	107.2	112.0	38.9	60.9	70.7	81.0
40-44	89.0	132.4	123.7	49.3	90.5	132.6	68.1
45-49	104.1	144.9	137.3	64.7	105.3	171.2	127.6
50-54	98.5	125.1	138.3	72.7	163.6	131.6	88.3
55-59	83.6	84.5	84.5	88.9	100.0	106.1	45.9
60 +	54.9	44.8	38.4	11.1	54.5	60.5	41.2

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

An interesting moment here is a sharp increase of the divorce rate observed among German females aged 50–54, and it is typical also for the males of this ethnicity in the same age group (Fig. 21 and 23). It can be an evidence of the fact that most often the age of the spouses, divorced at this age is approximately equal.

The rate of divorce for females under the age of 18 is not so varied among the ethnic groups, and is extremely low, excluding German females in 1999 (Fig. 23). Uyghur females demonstrated high divorce rate in the 25–29 age in 1999 which is shifted to the 30–34 age group in 2005 (Fig. 23–24).

If we speak on the changes between 1999 and 2005 in age-specific divorce rates among the above-mentioned ethnics, it should be noted that the intensity of divorces was observed among women aged 30–34, however, it was not characteristic for all other ethnics.

So, for females of European ethnics this rate remains high in the 25–29 age group, while for Uzbek and Kazakh women this rate shifted to the older age groups. The gap in the age-specific divorce rates between Kazakh and Uzbek females increased, so, in 2005 it made up 9.1 for Kazakh females and 4.2 for Uzbek females aged 30–34.

In general, it should be noted that divorces become characteristic for males and females at older ages for almost all above-mentioned ethnics.

As it was said before, it seems rather difficult to analyze divorces of ethnics on the basis of the available data of the official statistics, since the author has no available information allowing analyzing the data of average marriage duration after divorce and according to the number of children by ethnics.

The Tables 6–7 show that divorce-marriage ratio for grooms is very high in the age above 30 for almost all ethnics. However, for Kazakh males this ratio is the highest in the 40–44 age group. Russian males, as well as Ukrainian and German males demonstrate high divorce ratio for

1999 and 2005. In contrast, German males have low divorce-marriage ratio in the almost all age groups in comparison with other ethnics in 1999 and 2005.

Tab. 8 – Divorces per 100 marriages (divorce-marriage ratio) for brides, according to ethnicity, 1999

Age groups	Kazakhs	Russians	Ukrainians	Uzbeks	Uyghurs	Tatars	Germans
<18	0.0	0.7	0.0	0.0	0.0	0.0	0.4
18-19	0.6	3.4	1.8	0.1	1.1	4.1	2.9
20-24	5.1	21.2	17.9	4.5	6.3	16.6	19.5
25-29	31.3	72.2	65.0	45.1	33.2	70.3	60.5
30-34	77.5	125.5	107.9	95.0	67.7	100.1	85.9
35-39	136.5	159.9	151.3	156.8	118.4	154.6	87.9
40-44	162.0	185.0	136.0	260.0	136.4	152.5	86.2
45-49	148.1	146.1	130.8	225.0	100.0	153.5	96.7
50-54	132.2	101.4	61.0	150.0	0.0	109.2	68.6
55-59	73.0	88.8	88.2	0.0	0.0	120.1	53.6
60 +	46.6	46.2	32.0	0.0	0.0	53.9	63.7

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Tab. 9 – Divorces per 100 marriages (divorce-marriage ratio) for brides, according to ethnicity, 2005

Age groups	Kazakhs	Russians	Ukrainians	Uzbeks	Uyghurs	Tatars	Germans
<18	0.8	0.2	0.0	0.0	2.1	0.0	0.0
18-19	0.7	2.2	1.1	0.3	0.3	3.0	1.5
20-24	3.6	13.6	11.8	2.2	7.8	10.0	15.5
25-29	19.3	53.1	53.2	13.9	26.0	39.9	52.4
30-34	52.8	94.3	85.7	40.3	63.8	90.7	81.4
35-39	95.1	135.5	130.1	67.3	97.0	108.2	116.9
40-44	133.9	154.4	170.4	77.4	109.1	219.0	100.0
45-49	150.3	170.3	148.7	107.7	193.3	149.0	116.9
50-54	156.7	136.7	120.8	250.0	166.7	157.1	78.8
55-59	182.4	109.0	85.6	28.6	100.0	100.0	120.0
60 +	90.0	43.9	42.6	0.0	133.3	84.2	40.7

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Females as well males have high divorce-marriage ratio in the age above 30, however it decreased considerably in the 50–59 age group and over. Uzbek and Uyghur females aged 55 and over have the ratio which was close to 0.0 in 1999 but increased to 28.6 for Uzbeks and 100.0 for Uyghurs in 2005 (Tab.8–9).

5.4 Interethnic marriages and divorces

The population of the Republic of Kazakhstan is poly-ethnic and it stimulates the occurrence and popularity of interethnic marriages, their number grows year by year in absolute numbers, A noticeable decline of such marriages begins to show only by 2008, though it can be explained by the decline of the total number of marriages within the Republic by 2008 (Tab. 10).

Tab. 10 – Number of interethnic marriages in the Republic of Kazakhstan, 1999 – 2008 (in thous.).

	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
marriages with other ethnics	18402	18477	18601	19502	21646	21465	23161	24650	26632	24243
all marriages	85872	90873	92852	98986	110414	114685	123045	137204	146379	135280
percentage	21.4	20.3	20.0	19.7	19.6	18.7	18.8	18.0	18.2	17.9

Source: Agency of Statistics of the Republic of Kazakhstan

However, it is difficult to say that interethnic marriages nowadays observed in the Republic, were so widespread at the beginning of the 20th century. It cannot be said that such marriages did not exist in the Soviet period. Marriages of Kazakhs and representatives of other ethnics were not rare, but Kazakh males contracted interethnic marriages more often than Kazakh females. In general, marriages of Kazakh males to females representing European ethnics were a widespread phenomenon especially among the Communist party members in the Soviet period. However, the major share of interethnic marriages had little relation to the practice of creating families with Kazakh males and, especially, Kazakh females. In the Soviet period every fifth marriage in the Republic was interethnic, by this number in Kazakhstan was inferior only to Latvia. However, such high number within the Republic is explained by the number of interethnic marriages among Russians, Ukrainians, Germans, and Tatars.

Marriages of Kazakh women to the representatives of other ethnics were a rather rare phenomenon for a long time. And even if a Kazakh woman got married to a man of the other ethnics, he would be Uzbek, Kirghiz or Tatar, that is, a person, close by culture. “Until the 1960s the cases of Kazakh women getting married to men of other ethnics were not registered, though the cases of Kazakh men marrying women of other ethnics occurred” (Mailybayeva 2008). “While Kazakh males much more often married non-Kazakh females and it was perceived as a norm. According to folk traditions, sourcing from the depth of centuries, a man was able to marry to a woman of other ethnicity and religion, but women were prohibited to get married to foreign men” (Bekbosunova 2006). Marriages with non-Kazakhs were also contracted by plain Kazakhs. However, such marriages were allowed only for Kazakh males. Marriages of Kazakh females to non-Kazakh males were condemned by public opinion until recently. Usually Kazakh women getting married to a non-Kazakh, if they, were not Kyrgyzs, Uzbeks or Uyghurs, could not get approval and support of their family and society. Such women could certainly have their own will, but then they would come to another world. The world where she grew up turned out to be closed for her. It is because the Kazakh traditions always were and remain the following: a married off woman is given to the other family for ever. It is good if the relations, determined by existing customs, can be maintained with this family. Otherwise, this Kazakh woman turns out completely aloof. And such perspective is able to cool off the most desperate Kazakh women. Since belonging to the community and necessity of reckoning its traditions at least at the key moments of life remains the key factor, determining

consciousness and behavior stereotypes of any Kazakh, whatever can be said on modernization of the Kazakh society (Bekbosunova 2009).

Tab. 11 – Percentage of marriages with other ethnics to all marriages, males, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	4.8	4.4	4.6	4.5	5.3	5.3	5.4
Russians	25.5	25.6	25.5	26.0	26.2	26.1	25.7
Ukrainians	83.2	83.9	84.6	86.9	85.3	86.6	88.0
Uzbeks	10.6	11.8	12.1	12.1	14.3	13.1	14.7
Uyghurs	20.1	24.7	23.1	24.6	24.1	26.0	27.8
Tatars	78.9	83.3	82.6	85.2	85.3	87.2	86.8
Germans	80.3	81.1	83.1	84.9	86.3	86.5	87.8

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

The peak of growth of interethnic marriages observed at the end of the 1990s and the mid of 2000s, at that time the percentage of marriages with other ethnics to all marriages made up 21. (Tab.11–12). Though at present the number of registered interethnic marriages still remains rather great.

A percentage of interethnic marriages remains very high for Ukrainian, German, and Tatar males. So, in 2005 this percentage made up 87, 89, and 78 correspondingly with respect to all registered marriages. By contrast, for Kazakh males this rate made up 5.3 %. For Uzbek and Russian males this rate is also relatively low (Tab.11). For females this rate is also high for representatives of Ukrainian, German, and Tatar ethnics. The share of interethnic marriages for females of these ethnics with respect to all marriages is very large. In 2005 this rate made up 87.6 % for German females; and 12.8 % for Uzbek females, in comparison (Tab.12). It certainly can be explained by cultural and religious traditions, still dominating to a greater or lesser extent. Among Uzbek and majority of Kazakh females, especially those living in the South of the Republic, interethnic marriages still remain a rarely met phenomenon, and even if such marriages occur, they are with the men of the ethnics, close by culture.

Tab. 12 – Percentage of marriages with other ethnics to all marriages, females, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	3.4	3.4	3.3	3.8	4.2	4.2	4.5
Russians	30.0	29.8	29.9	29.8	30.7	30.6	30.0
Ukrainians	82.3	81.8	82.4	86.0	84.1	85.1	87.0
Uzbeks	9.0	8.7	8.3	9.6	11.7	11.9	13.0
Uyghurs	17.4	18.7	18.2	18.8	20.3	22.6	23.0
Tatars	78.9	82.7	82.0	84.2	85.5	86.3	86.3
Germans	81.9	81.4	87.4	85.5	86.6	87.6	88.7

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Unfortunately there is a lack of the available data, demonstrating which ethnics are preferred for marrying by Kazakhs, Russians or Uzbeks and etc. Nevertheless, we can say that marriages among the representatives of Slavic (European) ethnics are spread more widely, for example,

between Ukrainian women and Russian or German men; or between Uzbeks and Kazakhs, especially among Kazakhs and Uzbeks, living in the South of the Republic.

If at all speak on marriages of Kazaks to representatives of other ethnics, the tendency should be noted that for Kazakh males marriages to females of European ethnics are spread more widely. In the interethnic marriage of Kazakh women to representatives of other ethnics the most often met marital partners are, Uzbek, Uyghur and Azerbaijanian men, who are closer to them by culture background. Marriages of Kazakh women to representatives of European ethnics are rather rare, but can be met, though the fact should be noted that marriages of such kind are a new tendency, and have no history, as, for example, interethnic marriages of Kazakh males.

The representatives of European ethnics living in Kazakhstan frequently marry to each other. It should be noted separately on interethnic marriages of Tatars, who also display activity in contracting such marriages. In 2005 the increase in the number of Tatar females, contracting interethnic marriages, made up 85 % against 79 % in 2005 (Tab.12).

Certainly, traditions play a definite role in the choice of a marital partner. As culture closeness between any ethnics draws them together and helps in the development of matrimonial relations. But it should not be forgotten that there are things, peculiar to any ethnicity, there are values preferred by all ethnics, such as love and respect to your spouse, maternity, family, etc.

The share of any ethnics also plays one of the greatest roles in the total population of Kazakhstan. A great number of Russians resides in the Republic along with indigenous ethnics. The share of Uzbeks, Uyghurs, Ukrainians, Tatars, and Germans is not so great in ethnic composition of the Republic, but they prevail in comparison with the rest ethnics.

An interesting fact is that, in spite of a small percent of interethnic marriages to all marriages among Kazakhs and Uzbeks, there is a growth of the number of males and females registering such marriages. The proportion of Kazakh females getting married to representatives of other ethnics made up 3 % in 2008 in comparison with 2 % in 2005. (Agency of Statistics of the Republic of Kazakhstan). For males this percent only slightly grew up in this period. The activity of interethnic marriages can be observed among Uzbeks and Russians, besides, a slight decline of those who preferred representatives of other ethnics was observed among the Russians in 2008. But it should be noted that Russian males and females prefer monoethnic marriages. The percent of interethnic marriages to all marriages in 2005 made up 24 % for males and 30 % for females (Agency of Statistics of the Republic Kazakhstan).

It certainly can be explained by a large percent of the Russian population in the total population of the Republic, since Russians yield only to indigenous ethnicity in this regard. That is why Russian women have more chances of meeting and getting married to men the same ethnicity than, for instance, for Germans, whose total share in the population composition in the Republic is 1.4 % in 2008 (Agency of Statistics of the Republic of Kazakhstan).

There has been a tendency observed for the last time that marriages to representatives of other ethnics become more typical also for women of non-European ethnics. The number of Uyghur and Uzbek females preferring males of not their own ethnicity when choosing marital

partners increases more and more. It is difficult to say that this tendency is only an evidence of the transformation of marital behavior among the above-mentioned ethnics. Uzbek, Kazakh or Ukrainian women living at present time certainly differ from their grandmothers and grand-grandmothers, and, of course, it is not a question of changes in physiological appearance, but of changes in the views on matrimonial relations and values.

Certainly, the percentage of interethnic marriages for Kazakh, Uzbek, and Uyghur females are very low, but they are also an evidence of changes in a way, occurring in marital behavior of females of these ethnics (Tab.12). It is difficult to imagine, that only 30 years ago interethnic marriages for Kazakh, Uzbek, and Uyghur females would reach these rather small percentage, and it is especially impossible to imagine that at the beginning of the 20th century such kind of marriages could take such place so that to discuss about them and research them.

Kazakh, Uzbek, and Uyghur women become much more emancipated. and more imitate the style of thinking of European women, often complain Kazakh, Uzbek, and Uyghur men. All the present groupmates of the author, mostly of Kazakhs, have tolerant attitudes towards interethnic marriages, but if it does not concern members of their families, women of their families in particular. Least of all they would like to see men of other ethnics as marriage partners of their sisters and relatives, especially if they have great differences in cultural background.

The fact can not be disputed that traditions and customs, as well as the attitude of the society, play their definite role in the increase and vice versa decrease of interethnic marriages in the Republic. Traditions can be said to dictate and control marital behavior of Kazakh, Uzbek or Uyghur women. In spite of the fact that there has been a tendency lately of getting married to men of other ethnics, the majority of women remains "passive" (conservative) in this regard. In the first turn, certainly the fear of being disapproved by family, relatives and community plays here a great role.

It is rather easier in this regard for men of the above-mentioned ethnics. Parents and relatives of a groom might have not such a skeptical attitude to their son's choice, as he is a man, and consequently, he brings to his family a wife, even of other ethnics and belief, but a girl goes to the other family (Ualieva 2008: 373).

Mostly women of European ethnics, such as Ukrainians, Germans, and Russians, are more tolerant when choosing men of other ethnics as their marital partners. The practice of getting married to Kazakh and Uzbek males existed already 30–40 years ago, in the Soviet period. It certainly does not mean that interethnic marriages are so popular among women of these ethnics, as they forgot or do not keep traditions, or their families' opinions are not important for them, as it is frequently a deterrent for Kazakh, Uzbek, and Uyghur women. One of the explanations of a great number of interethnic marriages can be the fact that European women are more flexible.

Interethnic marriages, taking place among the ethnics, living in the Republic, is an evidence of the fact that marital behavior of these ethnics underwent some changes for the last decade (Tab. 13). The representatives of some ethnics, as for instance, Kazakhs, and especially, Kazakh women began to choose marital partners among males of other ethnics, though this tendency was not typical 20–30 years ago. For other ethnics, as for instance, Uzbeks who for such

marriages were not typical, an increase of the number of people registering marriages to representatives of other ethnics, for the last 10 years, is observed, besides, for both, males and females. The number of interethnic marriages among Ukrainians, Germans, and Tatars is still great, for the ethnics, whose representatives demonstrated a wide practice of contracting such marriages.

Tab. 13 – Percentage of divorces with other ethnics to all divorces, for both sexes, 1999-2005

	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008
divorce with other ethnic	7636	7664	8310	8963	9804	10434	11664	12509	11861	12132
all divorces	25583	27391	29599	31236	31717	31492	32377	35834	36107	35852
percentage	29.8	28.0	28.1	28.7	30.9	33.1	36.0	34.9	32.8	33.8

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Certainly, not having the data on the partner's ethnicity registering interethnic marriages, it is rather difficult to determine, for example, if such marriages are frequent between Kazakh women and European men, or Kazakh women more often get married to the men of closely-related ethnics, for instance, to Uzbeks or Uyghurs. Also that a great number of interethnic marriages among representatives of European ethnics were stipulated by the fact that they prefer marrying to each other, as they have close cultures, languages, etc. Unfortunately, there is lack of data concerning interethnic marriages. However, basing on the empirical experience, it can be supposed that in the interethnic marriages, registered by Russians, Ukrainians, Germans, and Tatars, a marital partner is more often a representative of the above-mentioned ethnics. While Kazakh women more often get married to Uzbek or Uyghur men, but this tendency is a common practice in Southern regions of the Republic. Marriages to representatives of closely-related ethnics for Uzbeks are also typical, as for instance, Kazaks and Uyghurs, rather than to European ethnics.

Along with the growth of registered interethnic marriages, the number of interethnic divorces increased simultaneously. By the middle of 2003 the number of interethnic divorces reached 9804 (in absolute numbers), which made up 31 % divorces to all divorces in the Republic, besides this percent grew up year by year. The peak of interethnic divorces fell at 2005–2006, when their share with respect to all divorces in the Republic made up 36 % and 35 % correspondingly, after that there was a little decrease outlined, which was in principle explained by the decline in the number of all registered divorces within Kazakhstan.

Tab. 14 – Percentage of divorces with other ethnics to all divorces, males, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	9.3	7.7	8.3	8.7	12.8	15.6	19.3
Russians	26.1	24.1	24.5	27.0	29.0	30.6	33.9
Ukrainians	93.4	86.8	88.2	95.3	109.0	113.7	119.7
Uzbeks	31.9	27.8	34.5	28.2	41.6	65.5	104.1
Uyghurs	32.9	29.4	34.5	32.5	36.2	43.2	42.3
Tatars	79.8	78.6	83.2	86.2	98.5	104.6	111.1
Germans	92.4	88.0	92.4	96.8	107.7	116.9	125.6

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Percentage of interethnic divorces to all divorces of a given ethnic group

The percentage of interethnic divorces is very high among German, Ukrainian, and Tatar males. So, in 2005 the percentage of such divorces made up 89 % for Germans, 85 % for Ukrainians, 78 % for Tatars (Tab.14). The lowest percentage of divorces is observed among interethnic marriages, where a male spouse is a Kazakh. The number of divorces to all divorces for Kazakhs males made up 14 %. Russian males have a comparatively low percentage of divorces 24 %, while Uzbek males it reached 74 %. German, Tatar, and Ukrainian females have very high percentages of divorces with other ethnics to all divorces in comparison with other ethnics in observed period (Tab.15).

Tab. 15 – Percentage of divorces with other ethnics to all divorces, females, 1999 – 2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	8.1	5.9	6.1	8.5	12.5	16.1	19.7
Russians	28.4	26.2	27.7	29.3	31.2	33.9	37.1
Ukrainians	86.8	83.9	83.4	87.5	94.2	95.9	98.6
Uzbeks	18.5	15.8	21.9	21.7	37.0	52.8	81.7
Uyghurs	22.2	19.9	22.6	20.7	24.9	29.4	28.7
Tatars	77.0	75.7	77.4	78.5	87.3	90.2	91.2
Germans	90.5	88.6	91.9	92.7	96.6	100.4	104.5

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Note: Percentage of interethnic divorces to all divorces of a given ethnic group

Kazakh males and females have the highest divorce-marriage ratio, whereas Uyghur males and females have the lowest divorce-marriage ratio in 2005. It is necessary to mention that German males and females have quite low divorce-marriage ratio for interethnic couples in observed period (Tab. 16–17).

However, it should not be assumed from the said above that males of European ethnics divorce more often, and the marriages contracted with them can be dissolved faster in comparison with Kazakh males, who turn out to be more traditional in this issue and in interethnic marriages. Firstly, the numbers are absolute and the age structure of the above-mentioned ethnics should be taken into consideration, and secondly, we should remember the fact that apart from the high percentage of divorces among males of European ethnics, contracting interethnic marriages, the share of males registering such marriages is great.

Tab. 16 – Interethnic divorces per 100 interethnic marriages (divorce-marriage ratio) for males, according to ethnicity, 1999–2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	37.3	34.0	38.8	40.8	45.9	52.5	60.0
Russians	47.6	48.1	49.7	52.9	51.9	53.1	53.8
Ukrainians	46.8	47.8	54.0	55.0	52.0	59.0	54.4
Uzbeks	44.7	36.4	42.2	29.7	27.8	40.9	52.9
Uyghurs	36.5	23.7	34.7	30.4	32.2	36.6	33.9
Tatars	44.4	47.5	52.3	48.5	47.2	46.2	48.9
Germans	28.7	28.7	30.4	31.9	31.7	34.8	39.8

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

Tab. 17 – Interethnic divorces per 100 interethnic marriages (divorce-marriage ratio) for females, according to ethnicity, 1999–2005

	1999	2000	2001	2002	2003	2004	2005
Kazakhs	45.7	32.8	39.2	48.2	58.1	70.2	78.1
Russians	43.7	43.8	47.7	50.5	48.3	52.2	53.2
Ukrainians	45.8	52.2	54.5	54.5	49.3	55.6	50.9
Uzbeks	27.1	25.3	35.5	28.3	31.6	35.4	43.2
Uyghurs	26.5	20.6	26.8	24.3	25.5	27.5	27.6
Tatars	47.1	46.1	47.5	46.5	45.0	46.1	42.4
Germans	32.4	34.5	35.6	37.7	35.2	31.6	35.5

Source: Author's calculation based on the Data from the Agency of Statistics of the Republic of Kazakhstan

As for females, the largest number of interethnic divorces is observed among German, Ukrainian, and Tatar women. An interesting moment here is a quite high percent of interethnic divorces observed among Uzbek females. It cannot be said that interethnic marriages were not widespread among females of this ethnicity, on the contrary, parents and relatives of these women tried to find future husbands among the close relatives, as it would be considered a demonstration of respect to them, and also in order that a woman would not leave this family. But simultaneously with these factors it can not be denied that Uzbek women are peculiar to get married to representatives of other ethnics. A great percentage of interethnic divorces can be an evidence of this fact. But, on the other hand, it can be caused by the changes occurring in the sex-age structure of Uzbeks, and also by the characteristic features of marital behavior of Uzbek females, stipulated by traditions and customs, conserved among them.

A low percentage of interethnic divorces, observed among Kazakh women can be explained by their devotion to traditions.

5.5 Findings in marriage and divorce patterns among ethnics

Thus we can say that there are two groups that show differences in marital behavior. The representatives of Russian, Ukrainians, Germans, and Tatars ethnic groups have high percentage of entry into interethnic marriages. It should also be emphasized that for them coming into interethnic marriages is equally high both for men and women. Although it is

necessary to point out the growth of the entry into interethnic marriages among ethnic groups with more traditional marital behavior (Uyghurs and Uzbeks). Among these ethnics marriages with the representatives of other ethnic groups often enter men than women.

It should also be noted that for representatives of all the ethnic groups is observed a gradual increase in the age at first marriage. This is particularly well illustrated by the age at first marriage for Kazakh brides and grooms, as it was the highest among all other ethnic groups. At the same time both for men and women of European ethnicities, age at first marriage was low. Certainly, it may be an indication that Kazakh males and females are increasingly delayed their first marriage. This may be due to the fact that most of them are do not hurry to tie themselves married, until their education, career, and etc. In addition, among these ethnics have widespread religious marriages which usually not registered.

In most cases, Kazakh or Uzbek brides and grooms go to the mosque, where the mullah sanctifies their marriage. Some of them officially register their marriages later, others continue to live only in religious marriages.

Among the representatives of European ethnics religious marriages are not so widespread, despite fact that many couples are often not only officially register their marriage, but also make the wedding in a church, though in most cases, the woman and the man just (officially) register their marriage in the registry office.

Although the peak in the divorce rate observed in the age above 25 for almost all above-mentioned ethnics; Kazakhs, Uzbeks, and Uyghurs show a lower divorce rate compared with Russians, Ukrainians, Tatars, and Germans.

The increase in the age at first marriage, rising interethnic marriages, growth of divorces can be evidence of the changes occurring in marital behavior of these ethnic groups.

Thus, despite fact that Kazakhs belong to ethnics with more traditional marital behavior, they are characterised the first marriage at older ages, in comparison with the representatives of European ethnics.

Thus on the basis of the above we can say that there are two groups of ethnics, traditional Kazakhs, Uzbeks, and Uyghurs demonstrating more traditional marital behavior, and Russians, Ukrainians, Tatars, and Germans with more modern marital behavior. These two ethnic groups on the one hand include the ethnic groups that are similar to each other in marriage and fertility patterns, and on the other hand, these two groups certainly have significant differences in marital behavior and fertility among themselves.

For more deep analysis marital behavior between above-mentioned ethnic groups were taken Kazakhs as prevailing in the size among the other ethnics in their group, and Russians who are also prevalent among ethnics in the second group.

Thus, further analysis of marital behavior will be made between Kazakhs and Russians. This allows to compare and identify differences in marital behavior between two ethnics characterizing traditional and more modern marital behavior.

Chapter 6

The students' attitudes towards marriage and marital myths

Many works and research are dedicated to the study of marital behavior, but they are mainly made by western scientists, as it was mentioned above. One of such research is the marriage quiz, conducted by the American professor Larson J.N. in Brigham Young University at the beginning of the 1980s among the students of the University. The results of the research (quiz) were later presented at the Annual Meeting of the National Council of Family Relations, held in October 1983 in Minneapolis state.

6.1 The marriage quiz in the United States

Most of previous research on single college students and marriage has focused on students' marital role expectations (Dunn 1960, Keller, Maxwell and Ritzert 1978) perceived readiness for marriage (Stinneet 1969), and the developmental stages of students' concept of marriage (Tamashiro 1979). Only few studies have examined students' attitudes toward marriage (Martin and Martin 1984, Stinnet 1971) but no one their knowledge about marriage (Larson 1990).

Nevertheless, most of the above-mentioned work served as a basis for the statements in the marriage quiz.

One of the reasons for conducting such a quiz was the situation with nuptiality observed in the U.S. at the beginning of the 1980s. Many scientists connected the high divorce rate and, consequently, marital dissatisfaction, with the fact that American married couples had too high demands for marriage and for a partner. Their expectations were most often based on different existing myths about marriage, as it is written in the work by Crosby (1985).

A myth is defined as a widely held belief that is not supported by the facts (Larson 1990).

But is the number of people believing in the existing myths about marriages really so large? How can the belief in such myths about marriages and marital satisfaction influence the age of marriage, choice of a marriage partner, and finally marital behavior? Receiving answers to these questions was extremely important, and receiving the information on them was a key point in this quiz.

Especially important was to obtain information about students' beliefs in marital myths. Necessity to acquisition of such knowledge about the students for several reasons:

- The extent of students' beliefs in marital myths is currently unknown;
- A person's beliefs about marriage and how marital satisfaction is achieved may significantly affect one's pattern of courtship, choice of mate, age at marriage,
- A person's beliefs about marriage and how marital satisfaction is achieved may significantly affect one's pattern of courtship, choice of mate, age at marriage,
- The identification can help guide the content of family life education (Larson 1990);

The goal of this quiz was to examine the students' attitudes, concerning the existing myths about marriage. The tools for the quiz were developed in such a way that the students were able to estimate their views on myths about marriages critically, and so that the students could be helped to analyze them in future, having the results of the quiz and the literature, dedicated to the study of these problems available.

Several hypotheses were tested by the author of this research:

- Female students are less likely to believe in marital myths than male students (Larson 1990). Here the author refers to the research by the other American scientist Stinnet (1971), who found male and female respondents varied significantly in their opinions of the purpose of marriage, the characteristics of happy marriage, sources of influence on their perceptions of marriage, and topics on which they wanted more information (Stinnet 1971). The explanation of this can be the fact that women, owing to their nature, think of and prepare for marriage and their role in it more thoroughly than men;

- Students are less disposed to idealize their future marriage, less likely to believe in myths and inventions that exist in marriage and they will not be so disappointed later. Some research has shown that, compared to less romantic individuals, romantic people tend to be irrational (Lester, Doscher, Estrick and Lee 1984) and have more unrealistic expectations about love and relationships (Dietch 1978; Lester et al. 1984).

- Students, who are prepared (have enough knowledge) for marriage beforehand, are less prone to believe in myths about marriage than other students (Larson 1990).

Beside the above mentioned factors, such background information as age, religion, education, etc. certainly can play an important role. These factors and attributes influence appearance and existence of definite myths about marriage.

6.1.1 Survey implementation in the USA: subjects

There were 127 men and 152 women, i.e. 279 respondents in total as the subjects of the research. All the respondents had never been married before and were single at the moment of the quiz. The average age of the respondents made up 20.4 years old ($< 18 > 22$). Of 279 students, 65 people were the first year students, 94 people were the second year students, 76 respondents were the third year students, and the rest 44 people were the fourth year or the final-year students.

The most part of the students or 159 people came from rural towns with populations of

10000-20000 people. 75 students came from towns with population of 5000 – 9999, 28 students were from towns of less than 4999 people. 17 students came from the cities of 20 000 or more population. All the students were white.

It should be also added that this quiz was conducted in the U.S. at the beginning of the 1980s, in the North-Western University, which is the oldest and the largest institute of higher education in the country.

6.1.2 The research tool

The research tool as it was mentioned above was the quiz, which, beside questions, contained the information on gender, age and a year of study of the respondents.

Originally the quiz consisted of 43 items, but later their number was reduced to 20. All these items were reviewed by college professors and doctorates. So, the last version of the quiz included only 20 items coordinated and approved by professors and doctorates.

There were 20 statements, suggested to the respondents. The respondents had to make up their minds and say which of them were true and which ones were myths about marriage.

Not all the items in the quiz were invented, that is, were myths about marriage. Beliefs in marital myths were measured by 20 closed-ended statements about marriage that were answered true or false (yes or no). These items constituted the marriage quiz (Tab. 21). Fifteen of the items are myths about marriage to which the correct answer is false. The other five items are facts about marriage to which the correct answer is true. These five true items (items 2, 5, 6, 12, and 16) were included on the quiz to control for response style and to disguise the nature of the scale (Larson, 1990).

Since for the preparation of this questionnaire was used strictly only the information that was previously agreed and approved by professors and doctorates in family relations and family therapy, the quality and reliability of this questionnaire was also conferred on them.

Much attention in the course of this survey was given to such factors as family life education. The author of the study believed that the knowledge acquired during the course in marriage and the family, can substantially influence the beliefs about marital myths. As an example, Larson leads the following:

- An increase in students' knowledge and understanding of marriage and family dynamics (Stinnet, 1971);
- An increase in perceived readiness for marriage (Larson, 1988)

6.2 The marriage quiz in Kazakhstan

The author considered the given research and the conclusions made to be interesting. The author decided to use the above mentioned quiz as a standard and having conducted the research, to compare the results received among Kazakhstan students with the answers of American students who were the same age.

Though this quiz was developed and conducted at the beginning of the 1980s, it is still relevant with its myths and truth about marriage, in the author's opinion.

In the last years changes in the economic, political, social spheres of the society are observed in Kazakhstan, and they have an impact on the situation of family-marriage relations.

No doubt, that some changes in demographic indicators can be the evidence of the transformation of marital behavior and family-marriage relations as a whole. Such indicators are: gradual growth in the age at first marriage, growth of the number of children, born out of marriage, etc.; increasing number of young women studying at the institutes of higher education; growing number of women involved into labor activity.

However, such significant factor as ethnicity should also be mentioned here, as it, parallel with the economic and social factors, to a more or less degree, can have an impact on the age at marriage, the possibility of divorce, the choice of marriage partner, the number of children in the family, etc., which can impact differently among different ethnics.

What is the attitude of Kazakh students to marriage, to the role of each spouse in marriage, which factors, by their opinion, can imply marital satisfaction, and which cannot do it?

Thus, having taken the above mentioned quiz as a standard, the author of this research conducted a quiz on the topic: "Student's beliefs in selected myths about marriage".

The goal of the research was the same as in the quiz-standard: analysis of students' opinions concerning their belief about existing marital myths.

First of all was necessary to understand:

- An attitude of students about marriage and marital myths;
- Whether the attitude is different between Kazakh and Slavic respondents because of the cultural background;

The questions and hypotheses also corresponded to the questions and hypotheses, suggested by the author of the quiz-standard. The survey related to the marriage quiz in Kazakhstan was conducted in September 2010 and in January 2011.

6.2.1 Subjects of the survey

The subjects of the research were the students, studying at "Miras" University in the South-Kazakhstan region. The number of the students questioned was 558 people; as in the quiz-standard, 127 Kazakh men and 152 Kazakh women i.e. 279 persons, as well as 127 Slavic men and 152 Slavic women. There were students in the age 18–22, the average age of the respondents made up 20.4. Students were represented as follows: 26 % (144 people) were in their first year, 32 % (179 people) of the respondents were sophomores, 22 % (123 people) of respondents were the third year students; the remaining 20 % (123 people) of the students were seniors (Tab.19).

All of the respondents were single (never married) at the moment of the quiz.

Tab. 18 – Distribution of respondents by gender, ethnicity and place of residence

	Kazakh				Slavic			
	Males		Females		Males		Females	
	rural	urban	rural	urban	rural	urban	rural	urban
N	66	61	61	91	38	89	52	100
%	52.0	48.0	40.1	59.9	29.9	70.1	34.2	65.8
Total	100		100		100		100	

Tab. 19 – Distribution of respondents by gender, ethnicity and course

Kazakh								
	Males				Females			
	1 course	2 course	3 course	4 course	1 course	2 course	3 course	4 course
N	35	58	25	9	30	36	53	33
%	27.6	45.7	19.7	7.1	19.7	23.7	34.9	21.7
Total	100				100			
Slavic								
	Males				Females			
	1 course	2 course	3 course	4 course	1 course	2 course	3 course	4 course
N	18	52	41	16	61	33	4	54
%	14.2	40.9	32.3	12.6	40.1	21.7	2.6	35.5
Total	100				100			

The results of the Table 19 allow us to say that most of Kazakh and Slavic young men and women prefer to enter to Universities immediately after leaving secondary schools. A significant percentage of students enrolled in the first year was in the age of 18 at the time of the survey. Thus, the percentage of students in the first year of study in the age of 18 among questioned Kazakh young women and Slavic young men was 100. Slightly less was the share of freshmen in the age of 18 among Kazakh young men and Slavic young women, 89 % and 96 % respectively. If we talk about second year students (sophomores), there is the age of 84 % of Kazakh young men and 100 % of Slavic young men were 19. 50 % of Kazakh students in the age of 19 were sophomores. While the percentage of Slavic students in the age of 19 who were sophomores was slightly higher than Kazakh young women (Tab. 22). It is necessary to say that half of the students of Kazakhs who studied in the third course were 20, the remaining respondents was 21. All Slavic young men had studied in the fourth course were aged 21. 75 % of Kazakh young men who were seniors were in the age of 22. At the same time among questioned fourth year Slavic young men was not found a student in this age (Tab. 21). Among Kazakh young women studying at the last year percentage of students in the age of 22 was 100; the same has been noted among Slavic young women. Besides, 68 % of Slavic young women were seniors in the age of 20. (Tab 22).

Tab. 20 – Distribution of respondents by gender, ethnicity and age

Kazakh										
	Males					Females				
Age	18	19	20	21	22	18	19	20	21	22
N	35	50	28	10	4	13	36	49	41	13
%	27.6	39.4	22.1	7.9	3.2	8.7	23.7	32.2	27.0	8.6
Total	100					100				

Slavic										
	Males					Females				
Age	18	19	20	21	22	18	19	20	21	22
N	18	46	60	3	0	50	42	19	38	3
%	14.2	36.2	47.2	2.4	0.0	32.9	27.6	12.5	25.0	2.0
Total	100					100				

Tab. 21 – Relative frequency (%) of Kazakh and Slavic male respondents by age and course

	1 course		2 course		3 course		4 course		
Age	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Total
18	88.5	100	11.4	0.0	0.0	0.0	0.0	0.0	100
19	6.0	0.0	84.0	100	10.0	0.0	0.0	0.0	100
20	0.0	0.0	42.8	10.0	50.0	68.3	7.1	21.6	100
21	10.0	0.0	0.0	0.0	50.0	0.0	40.0	100	100
22	0.0	0.0	0.0	0.0	25.0	0.0	75.0	0.0	100

Note: Row totals equal 100 within the respective categories of ethnicity

Tab. 22 – Relative frequency (%) of Kazakh and Slavic female respondents by age and course

	1 course		2 course		3 course		4 course		
Age	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Total
18	100	96.0	0.0	4.0	0.0	0.0	0.0	0.0	100
19	44.4	26.1	50.0	73.8	5.5	0.0	0.0	0.0	100
20	2.0	10.5	36.7	0.0	61.2	21.0	0.0	68.4	100
21	0.0	0.0	0.0	0.0	51.2	0.0	48.7	100	100
22	0.0	0.0	0.0	0.0	0.0	0.0	100	100	100

Note: Row totals equal 100 within the respective categories of ethnicity

With regard to distribution of Kazakh and Slavic students by urban and rural, it is possible to observe the following situation. Significant differences between the proportion of urban and rural respondents are not noted. As urban young men, and those who came from rural mostly studied at the age of 18 in the first course.

Tab. 23 – Relative frequency (%) of Kazakh and Slavic respondents, males by age, course and rural and urban

	1 course		1 course		2 course		2 course		
	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	
Age	Rural		Urban		rural		urban		Total
18	94.1	100.0	83.3	100.0	5.9	0.0	16.7	0.0	100
19	39.4	0.0	12.5	0.0	84.6	100.0	83.3	100	100
20	27.3	0.0	0.0	0.0	27.8	11.1	70.0	9.8	100
21	6.1	0.0	16.7	0.0	0.0	0.0	0.0	0.0	100
22	1.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100

Note: Row totals equal 100 within the respective categories of ethnicity

Tab. 23 – Continued – Relative frequency (%) of Kazakh and Slavic respondents, males by age, course, and rural and urban

	3 course		3 course		4 course		4 course		
	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	
Age	Rural		Urban		rural		urban		Total
18	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100
19	15.4	0.0	4.2	0.0	0.0	0.0	0.0	0.0	100
20	66.7	50.0	20.0	75.6	5.6	38.9	10.0	14.6	100
21	100.0	0.0	16.7	0.0	0.0	100.0	66.7	100.0	100
22	100.0	0.0	0.0	0.0	0.0	0.0	100	0.0	100

Note: Row totals equal 100 within the respective categories of ethnicity

The same can be said about their peers, so the percentage of Kazakh and Slavic young women who came from rural and were freshmen was 100 %. The percentage of urban Kazakh young women in this case was also 100 %; while Slavic young women studying in the first course was 95 % (Tab. 22). Between urban and rural Kazakh and Slavic young men studying in the fourth course is not observed significant differences.

Tab. 24 – Relative frequency (%) of Kazakh and Slavic respondents, females by age, course and rural and urban

	1 course		1 course		2 course		2 course		
	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	
Age	Rural		urban		rural		urban		Total
18	100.0	100.0	100.0	94.6	0.0	0.0	0	5.4	100
19	33.3	20.0	52.4	28.1	53.3	80.0	47.6	71.9	100
20	0.0	14.3	3.5	7.7	45.0	0.0	31.0	0.0	100
21	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100
22	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100

Note: Row totals equal 100 within the respective categories of ethnicity

Tab. 24 – Continued – Relative frequency (%) of Kazakh and Slavic respondents, females by age, course and rural and urban

	3 course		3 course		4 course		4 course		
	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	Kazakh	Slavic	
Age	Rural		urban		rural		urban		Total
18	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100
19	13.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	100
20	55.0	14.3	65.5	30.8	0.0	71.4	0.0	61.5	100
21	77.8	0.0	30.4	0.0	22.2	100.0	69.6	100.0	100
22	0.0	0.0	0.0	0.0	100.0	100.0	100.0	0.0	100

Note: Row totals equal 100 within the respective categories of ethnicity

Based on the above we might say that most of Kazakh and Slavic students studying in the first course were under the age of 18. Many young men and women tend to enter Universities immediately after leaving the secondary school. It can be applied to Kazakh and Slavic young men and women. A high percentage of rural Kazakh and Slavic young men and women studying in the first year might be explained by the fact that the presence of a diploma (higher education) is not only very prestigious, but also allows them expect to receive a good job. Often, rural young men and women graduated and received a qualification, for example, a teacher of mathematics, physics, chemistry or foreign languages, and etc. return to their villages (auls). Most often, they already know that will work in schools, which they recently finished. Yesterday's graduates of these schools, but now experts in any discipline are well aware that their schools lack teachers of mathematics, physics, and etc.

6.2.2 The research tool

The tool and also the standard of the research was the quiz which contained 20 items concerning myths about marriage. The discussion of statements which are true or myths about marriage what would be applicable to the realities (of the current marriage situation in Kazakhstan) of Kazakh and Slavic society will be detailed in subsequent chapters.

Students could answer “yes” or “no” depending on their agreement or disagreement with statements what were given them in the marriage quiz.

6.3 Recent patterns of marriage in Kazakhstan (based on the results of the questionnaire)

Larson in his study presented 20 statements about marital myths, some of them he considers as a true because they have statistical proof. The Quiz contained these 20 statements by which were collected opinions of students about marriage (Tab. 25).

A high proportion of Kazakh and Slavic students agreed with the statements on the marriage quiz (Tab.25). This is particularly evident in the following items: 5, 6, 8, 19, and 20. Slavic young women the most accepted the above statements than other respondents. At the same time

Slavic young men on the contrary show the lowest percentage of respondents who gave positive answer on these items. Percentage of Kazakh males and females who agreed with these statements was almost similar.

Tab. 25 – Percent of students answering “yes” on each item on the marriage quiz

Percentage of respondents answering on item					
Marriage quiz items	Answer	Kazakh		Slavic	
		Males (N=127)	Females (N=152)	Males (N=127)	Females (N=152)
A husband's marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker	yes	57.5	47.4	17.3	27.0
Today most young, single, never married people will eventually get married	yes	73.2	63.2	64.6	77.0
In most marriages having a child improves marital satisfaction for both spouses	yes	66.9	76.3	52.8	73.7
The best single predictor of overall marital satisfaction is the quality of couple's sex life	yes	77.2	77.6	50.4	83.6
The divorce rate in Kazakhstan increased from 1992 to 1999	yes	67.7	64.5	82.7	92.8
A greater percentage of wives are in the work force today than in 1990	yes	70.9	70.4	83.5	88.8
Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker	yes	57.5	58.6	45.7	64.5
If my spouse loves me, he/she should instinctively know what I want and need to be happy	yes	95.3	87.5	73.2	77.0
In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping	yes	52.0	48.0	15.0	65.1
For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement	yes	70.9	78.3	61.4	89.5
No matter how I behave, my spouse should love me simply because he/she is my spouse	yes	61.4	59.2	34.7	68.4
One of the most frequent marital problems is poor communication	yes	70.9	72.4	70.1	77.0
Husbands usually make more life study adjustments in marriage than wives	yes	80.3	71.7	72.4	69.7

Tab. 25 – Continued: Percent of students answering “yes” on each item on the marriage quiz

Percentage of respondents answering on item					
Marriage quiz items	Answer	Kazakh		Slavic	
		Males (N=127)	Females (N=152)	Males (N=127)	Females (N=152)
Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not	yes	66.9	64.5	93.7	55.9
14. I can change my spouse by pointing out his/her inadequacies, errors, etc.	yes	54.3	44.7	46.5	36.2
Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older	yes	64.6	62.5	89.8	78.3
16. Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me	yes	54.3	52.6	45.7	70.4
17. The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners	yes	65.4	71.7	86.6	59.9
18. I must feel better about my partner before I can change my behavior towards him/her	yes	77.2	78.3	96.1	92.1
19. Maintaining romantic love is the key to marital happiness over the life span for most couples	yes	74.0	88.8	98.4	99.3
20. Total		1358	1338	1280	1446

For example, the item 9 shows us that the percentage of Slavic men is significantly lower than Kazakh men and women, and Slavic women. Only 15 % of Slavic men believe that if the wife works full time, the husband usually helps her with the housekeeping. In contrast, most agreeing with this statement was observed among Slavic women.

In general, it is necessary to say that Kazakh men mostly agreed with the item 8 (95 %) and less with the item 9 (52 %). The highest percentage of Kazakh women responded positively to the item 20 (89 %), lowest to the item 15 (45 %). The vast majority of Slavic men agreed with the statement 20 (98 %), at the same time as the statement 9 (15 %) was obtained by the least positive answers. The highest percentage of Slavic women agreed with the item 20 (99 %), lowest with the item 1 (27.0).

On the basis of Table 25 we would like to make a brief conclusion that most respondents have a positive attitude towards marriage and agree that it maintaining romantic relationships throughout the marriage is the key to both spouses. We can conclude that their future marriage they expect to see in that way.

Tab. 26 – Marriage quiz items by topics

Topic	Marriage quiz items
№ 1	Labor force participation of women
Q1	A husband's marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker
Q7	Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker
Q9	In a marriage in which the wife is employed full time , the husband usually assumes an equal share of the housekeeping
№ 2	A husband position in marriage
Q9	In a marriage in which the wife is employed full time , the husband usually assumes an equal share of the housekeeping
Q13	Husbands usually make more life study adjustments in marriage then wives
№ 3	A role of feelings in marriage
Q8	If my spouse loves me, he/she should instinctively know what I want and need to be happy
Q11	No matter how I behave, my spouse should love me simply because he/she is my spouse
Q17	Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me
Q19	I must feel better about my partner before I can change my behavior towards him/her
Q20	Maintaining romantic love is the key to marital happiness over the life span for most couples
№ 4	An easy ways to achieve marital satisfaction for spouses
Q10	For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement
Q14	Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not
Q18	The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners
№ 5	Factors affecting marital satisfaction of spouses
Q3	In most marriages having a child improves marital satisfaction for both spouses
Q4	The best single predictor of overall marital satisfaction is the quality of couple's sex life
Q18	The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners
№ 6	Marital problems
Q12	One of the most frequent marital problems is poor communication
Q16	Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older

Tab. 26 – Continued – Marriage quiz items by topics

Topic	Marriage quiz items
№ 7	A role of spouse's behavior in marriage
Q8	If my spouse loves me, he/she should instinctively know what I want and need to be happy
Q10	For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement
Q11	No matter how I behave, my spouse should love me simply because he/she is my spouse
Q15	I can change my spouse by pointing out his/her inadequacies, errors, etc.
Q17	Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me
№ 8	True information about marriage
Q2	Today most young, single, never married people will eventually get married
Q5	The divorce rate in Kazakhstan increased from 1992 to 1999
Q6	A greater percentage of wives are in the work force today than in 1990
Q12	One of the most frequent marital problems is poor communication
Q16	Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older

Therefore, these items were combined by the author into groups or topics and were labeled depending on the contents of a statement. The grouping was based on our empirical experience coming from other studied and expert knowledge. The results of this procedure are as follows (Tab. 26). Some of the above mentioned statements are repeated in two or more topics. This was due to the fact that these statements contain information that corresponds to the several topics. For example, the statement 9 “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” is not only about employment of wives but also on the position of the husband in marriage. The item 18 “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” is also repeated in the two topics. This can be explained by the fact that availability of such information may be as a factor influencing on marital satisfaction of partners and as a one of the way to achieve marital satisfaction.

Chapter 7

Descriptive findings of marital behavior

In this chapter will be presented Kazakh and Slavic students' attitudes towards marriage and marital myths. The results on the marriage quiz were combined into the eight topics (Tab. 23).

7.1 The marriage quiz experienced by Kazakh students

Topic 1 Labor force participation of women

Q1: “A husband’s marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker”.

The obtained results for Kazakh respondents indicated that 57.4 % of Kazakh young men agreed with the statement 1. At the same time, it should be noted that 47.3 % of Kazakh young women gave positive answers to this item (Fig.25).

As it can be observed from the said above, the difference between men and women, who gave positive answers to this statement, is 10 %. If we speak about the students, who gave negative answers to the suggested statement 1, the percentage of such answers was 42.5 for the young men and 52.6 for the young women.

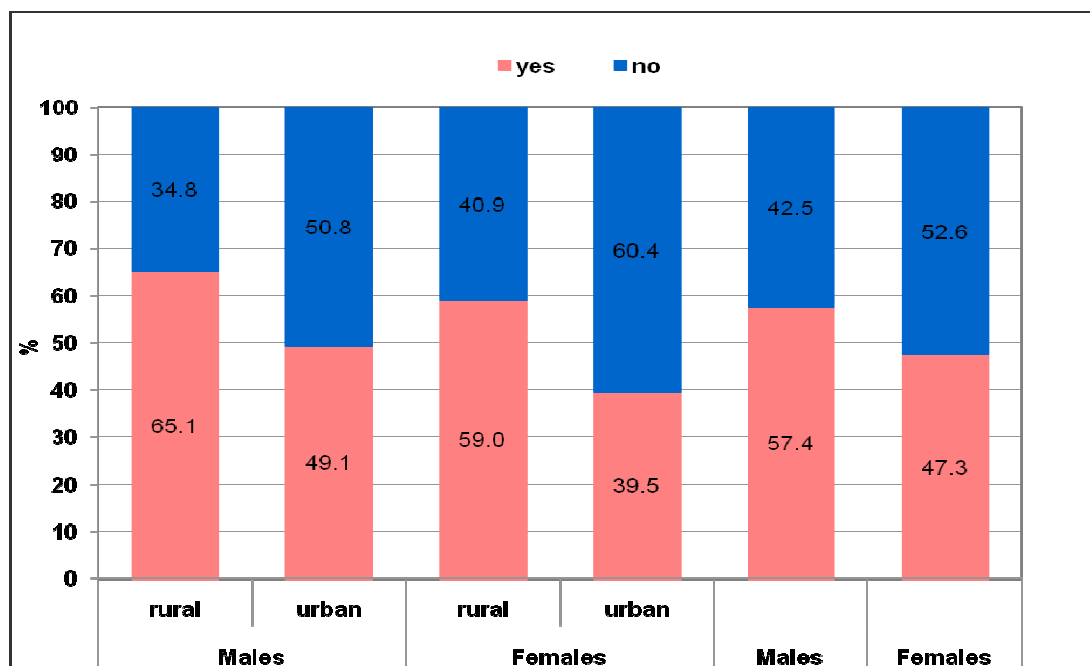
59 % of rural women think that marital satisfaction will be lower for a man if his wife was employed full-time. The percentage of the urban women, who agreed with this statement, made up 39.5 %.

A slight difference in the answers to this item is also observed among rural and urban men. 65 % of the rural men gave positive answers to the statement that full-time employment of a wife results in low marital satisfaction for a husband. However, the percentage of the urban young men who gave positive answers to this statement is much higher, than the percentage of the urban women and makes up about 50 % of the respondents.

If we speak about those respondents who negate statement 1, here the following situation can be observed. A big difference is observed in the answers of urban and rural women. 61 % of the urban young women do not agree with the statement that the occupation of a wife can cause low marital satisfaction of a husband.

The percentage of the rural young women in this case made up 41 %, and this suggests that rural women have a more traditional point of view to this problem than the urban women of the same age.

Fig. 25 – Q1: “A husband’s marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker” for Kazakh males and females



About a half of all the questioned urban respondents did not agree with the above mentioned statement, as their percentage made up 51. The percentage of the rural young men who did not agree with this statement made up 35 (Fig. 25).

As for the answers to the above mentioned statement accordingly to the year of study and the age of the students, it should be noted here that no significant difference can be observed in the respondents’ answers according to these categories. For instance, 39 % of the female second year students and 42 % of the female forth year students considered the statement 1 as a true.

60 % of the young men in the age of 18 and 19 also agreed in their views that such factor as a wife’s occupation causes a husband’s low marital satisfaction. Thus, it can be said that such opinion as “A husband’s marital satisfaction is usually lower if his wife is employed full-time than if she is a full-time homemaker” causes interest among young Kazakh men and women, who were single for the moment of the quiz. However, men and women reacted differently to this statement. The majority of the young men agreed with this statement; it can be especially well observed at the example of the answers of the rural and urban young men. The young men living in rural think that a husband’s marital satisfaction will be lower if his wife is employed full-time. On the basis of the said above it can be supposed that Kazakh young men would prefer to see their future wives either homemakers, or being employed part-time.

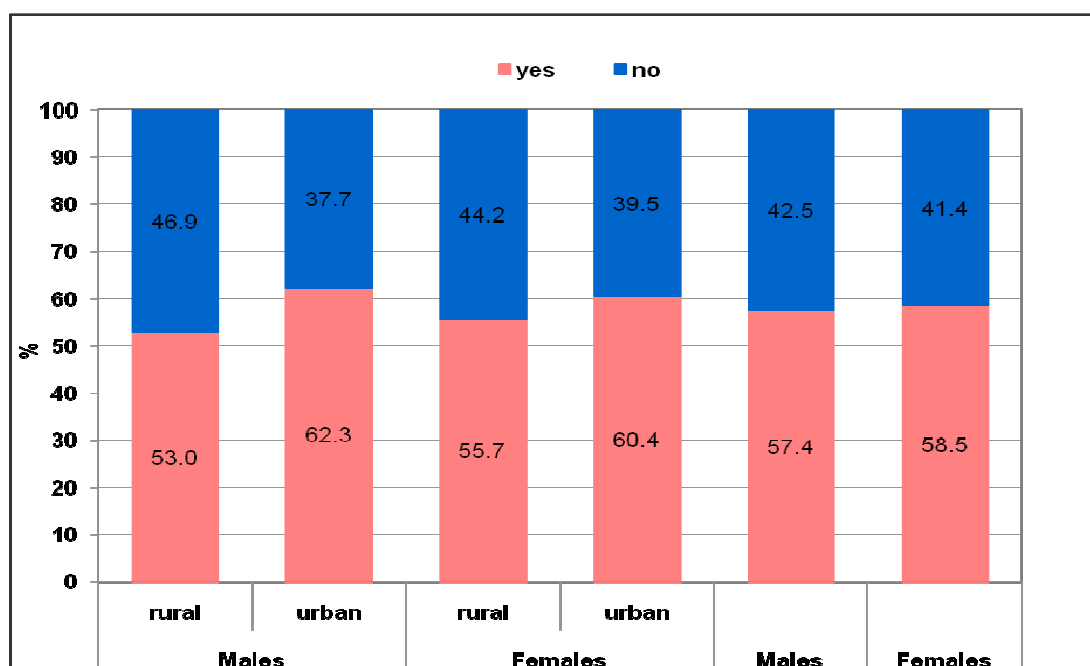
It should be said that, in spite of a high percentage of the young women, especially urban ones, who gave negative answers to this statement, the majority of the women preferred to agree

with this statement. The young women, as well as men, are sure that full-time employment of a wife results in a lower marital satisfaction of a husband.

Q7: “Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker”.

There is no significant difference observed between the young men and women in the answers to this statement. 57 % of the young men and 59 % of the young women think that marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker (Fig. 26).

Fig. 26 – Q7: “Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker” for Kazakh males and females



60 % of the urban women agreed with the above mentioned statement. The percentage of the rural women, who also gave positive answers to this statement, turned out slightly lower, and made up 56 %. However, it should be noted nevertheless that the percentage of both, urban and rural young women is rather high. More than a half of the questioned female respondents, independently of their place of living, are sure that marital satisfaction of a wife is low if she is employed full-time. It suggests that the opinion of the majority of these female respondents was influenced by the example of their own environment, for instance, of their mothers or other relatives who are homemakers.

An interesting moment is the fact that the percentage of the young men who agreed with this statement is also higher among the urban males, the same as in the situation with urban females. 62 % of the urban men and 53 % of the rural ones think that if a wife is a homemaker, her marital satisfaction is higher than that of a wife who is employed full-time.

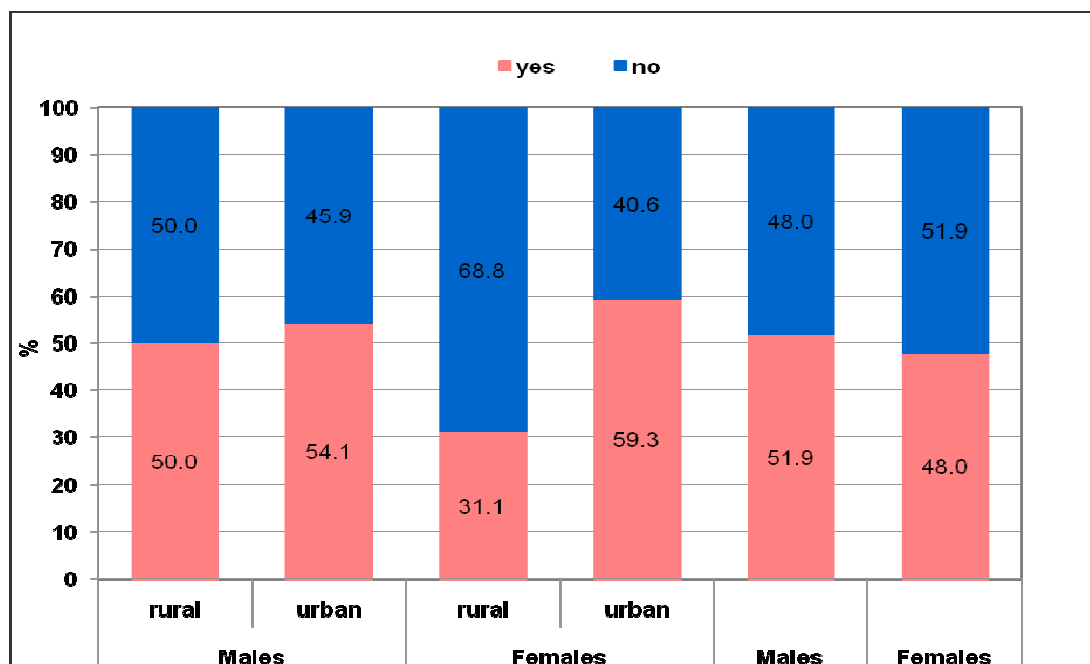
It should be said that more than 50 % of Kazakh young men and women who answered to this question are sure that the employment of a wife has a significant impact on her marriage, in particular on her marital satisfaction. That is, young men and women who agreed with this

statement think that marital satisfaction and pleasure of wives-homemakers is higher than those of wives who are employed full-time. No doubt, they think that a woman, employed full-time, cannot pay enough attention and efforts to her marriage, which results in her low marital satisfaction.

Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping”.

If we compare the percentage of the respondents who agreed with statement 9 and the percentage of those who gave positive answers to statement 1, we can say that they turned out approximately equal. 52 % of the young men think that in a marriage in which a wife is employed full time, a husband usually assumes an equal share of the housekeeping. (Fig. 27). The percentage of the young women, whose opinions are the same, is rather lower. Less than 50 % of the questioned respondents have the same opinion for the above mentioned statement.

Fig. 27 – Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” for Kazakh males and females



However, the percentage of the young women, thinking that the husband usually assumes an equal share of the housekeeping if the wife is employed full time, is still higher among the urban females. Nearly 60 % of the female respondents living in urban agreed with the information of statement 9. Only 31 % of the rural young women agreed in this question with the urban women of the same age; that is twice less. Of course, the reason of such a low percentage of the rural young women who agreed with this statement is the fact that in rural areas mostly women not only carry out the house duties but also keep houses. The scope of work carried out by a woman in rural areas is much wider than, for instance, in urban. Women not only keep the house and household, as, for example, cattle, kitchen-garden, etc., but can be engaged in those not numerous places of work, which exist in a villages (auls), for instance, schools, polyclinics, shops, etc.

Quite the opposite, the percentage of the rural young men questioned on this statement is higher in comparison with the young women of the same age. More than 50 % of the rural young men think that a husband usually assumes an equal share of the housekeeping if his wife is employed full time. The percentage of the urban young men who agreed with this statement is a bit higher, it made up 54 %.

Urban men and women believe that a wife employed full time can count on a husband assuming an equal share of the housekeeping. More often, their answer to this question was based on the example of their parents or relatives living in the cities, when a working husband helps his wife with some household duties, such as cleaning the house, shopping, etc.

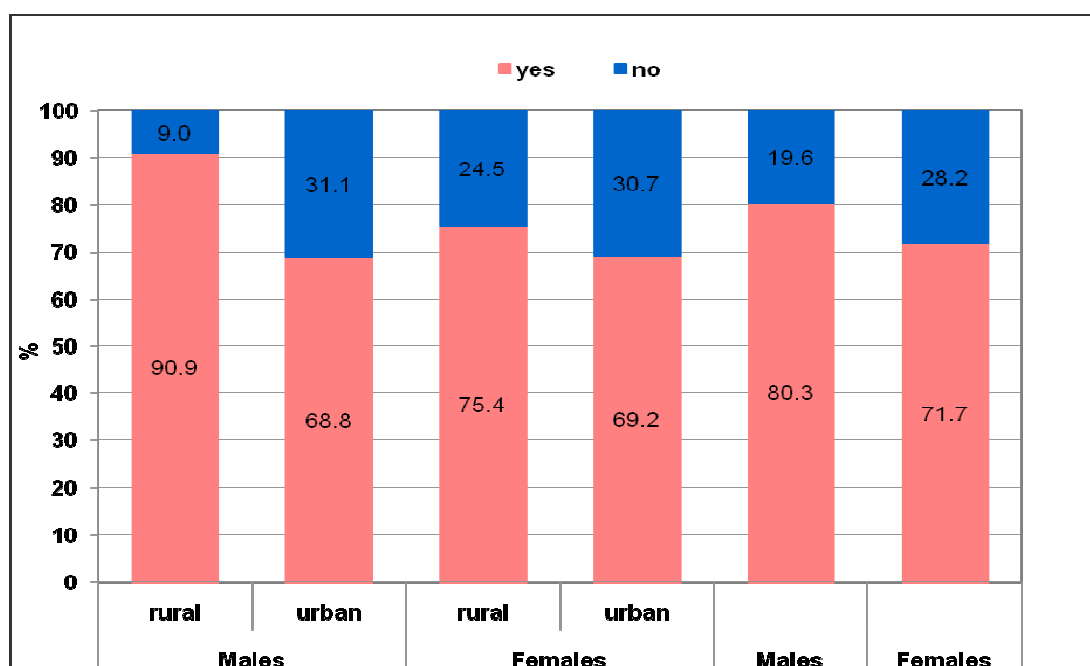
On the whole, it should be noted that there are significant differences between rural young women and all the other respondents (urban females, rural and urban males) in this statement.

Topic 2 A husband position in marriage

Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” (Topic 1).

Q13: “Husbands usually make more life study adjustments in marriage then wives”.

Fig. 28 – Q13: “Husbands usually make more life study adjustments in marriage then wives” for Kazakh males



Most Kazakh marriages are patriarchal and a husband holds a dominating position in it. The status of a wife, as in any other traditional marriage, is limited and till nowadays there is a still existing hierarchy in the relations between spouses. Most likely, the questioned respondents were guided by this opinion, since 80 % of the young men and 72 % of the young women agreed with this statement (Fig. 28).

In Kazakh families a husband usually arranges such important matters as marriage of his son or a daughter, buying a house or an auto. In the relations with his wife he also regulates life purposes and priorities in his marriage.

Most often such arrangement of the roles in marriage and family is widespread not only in rural areas but also in urban ones. However, the dominating position of a husband towards his wife is most noticeable in rural areas. A Kazakh village (aul) is a place where traditions and customs which are preserved and transferred from generation to generation can be well observed. The answers of the questioned respondents serve as a confirmation to this fact. 91 % of the rural young men are sure that in a marriage a husband has the right of regulating and establishing any priorities and rules. A little different situation can be observed among the rural young men. Here the percentage of the men who agreed with this statement is a little lower and makes up 69 %.

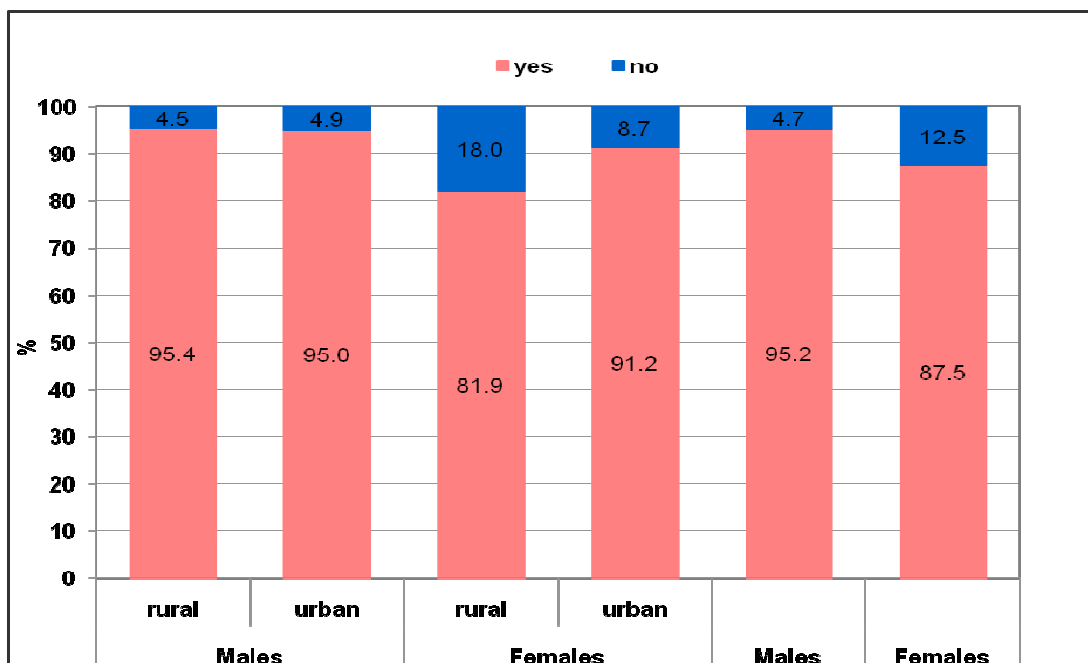
The percentage of the young women who considered this statement true is also high for those respondents who came from rural areas. Here the opinions of the young women, considering that husbands more often make life study adjustments in marriages than wives, were divided into the following: 75 % of rural females and 69 % of urban ones.

On the whole it should be noted that the opinions regarding this statement were rather noticeably divided among rural and urban young men. Urban respondents decided that a husband not always regulates and establishes life priorities and rules in a marriage, but often shares this right with his wife.

Topic 3 A role of feelings in marriage

Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy”.

Fig. 29 – Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy” for Kazakh males and females



An absolute majority of the respondents is sure that they can expect from their spouses full understanding and consent only because their spouses love them. The percentage of the young men who gave positive answers to this statement made up 95 %; the young women slightly

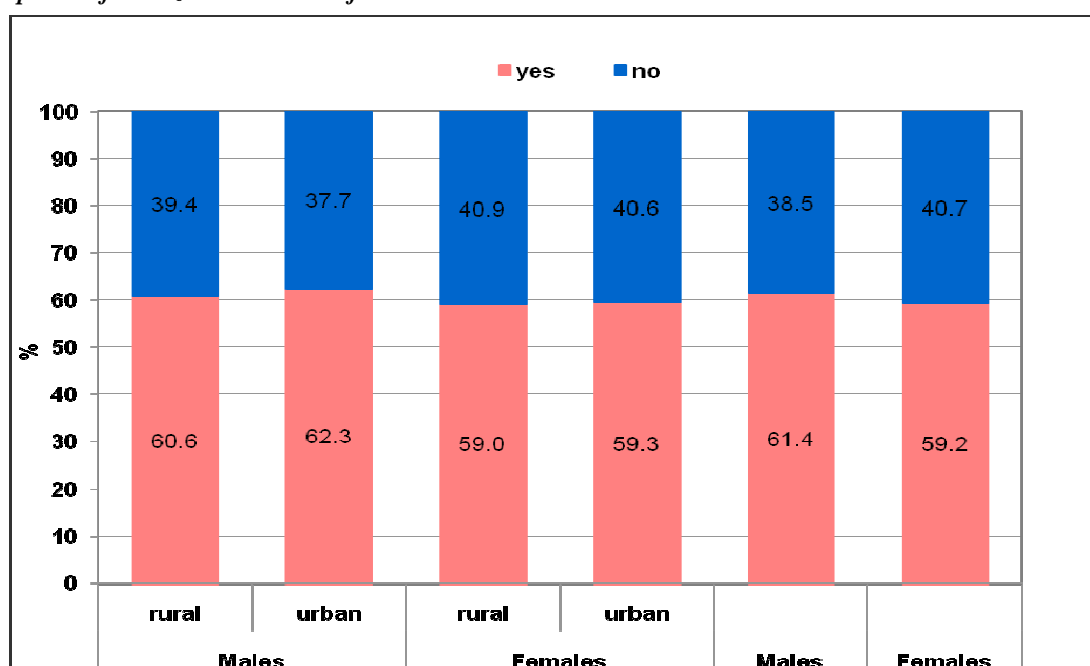
remained behind, 88 %. Only 5 % of the young men decided that their wives are not obliged to understand them only because their husbands love them. (Fig. 29).

95 % of the urban and rural young men think that they can count on their wives' understanding of what should be done to make them happy only because their husbands love them. The percentage of urban young women is not much higher than the women of the same age living in rural.

On the whole, more than 80 % of the questioned young men and women agreed in opinion that, if their spouses love them, they will know what to do to make their marriage happy. If we take into consideration that all the questioned respondents were single, we can make a conclusion that more than 80 % of the young men and women, who agreed with this statement, have a romantic idea of marriage. Love, as they think, is able to give them marital satisfaction and make them happier. As they believe, loving spouses will guess their wishes and needs and, as a consequence, it will make them happier.

Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse”.

Fig. 30 – Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse” for Kazakh males and females



It cannot be said that a considerable part of the questioned respondents agreed with the above mentioned statement, as it was, for example, with statement 8, where more than 85 % of the questioned young men and women gave positive answers. The percentage of the young men and women thinking that their future spouse should love him/her in spite of their behavior in marriage towards him/her turned out nearly equal, 61 % and 59 % correspondingly (Fig. 30). There is no any significant difference between urban and rural respondents. About 40 % of Kazakh rural and urban men and women are not sure that their spouses should love them only

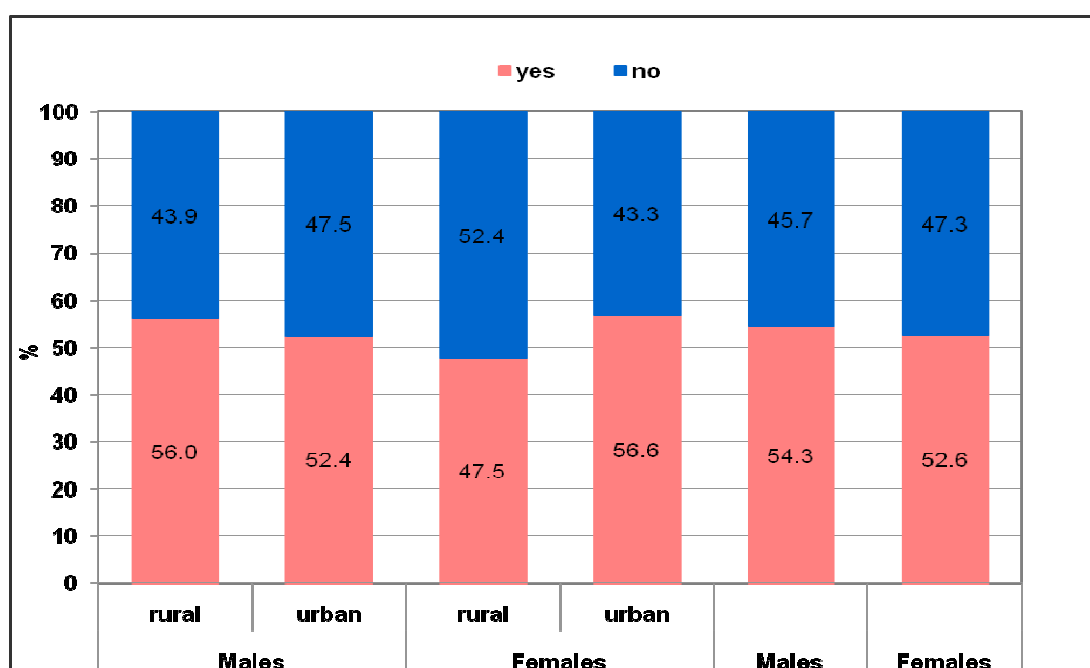
because they are married, in spite of their marital behavior. In this case, young women agreed with young men in the answers to this statement.

Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me”.

This statement has something in common with the information which is contained in statement 11. The same as in case with statement 11, only a half of the questioned respondents agreed with the fact that nothing you do will affect the way your spouse feels about you, either your spouse loves you or does not love you.

54 % of the young men and 53 % of the young women gave positive answers to this statement (Fig. 31). There is no significant difference between the answers of urban and rural respondents regarding this statement. However, it should be noted that more than 50 % of the questioned young women negated this statement, which cannot be said of the other respondents. The parallel can be drawn between the attitude of the rural young women regarding this statement and the answers to statement 15.

Fig. 31 – Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me” for Kazakh males and females

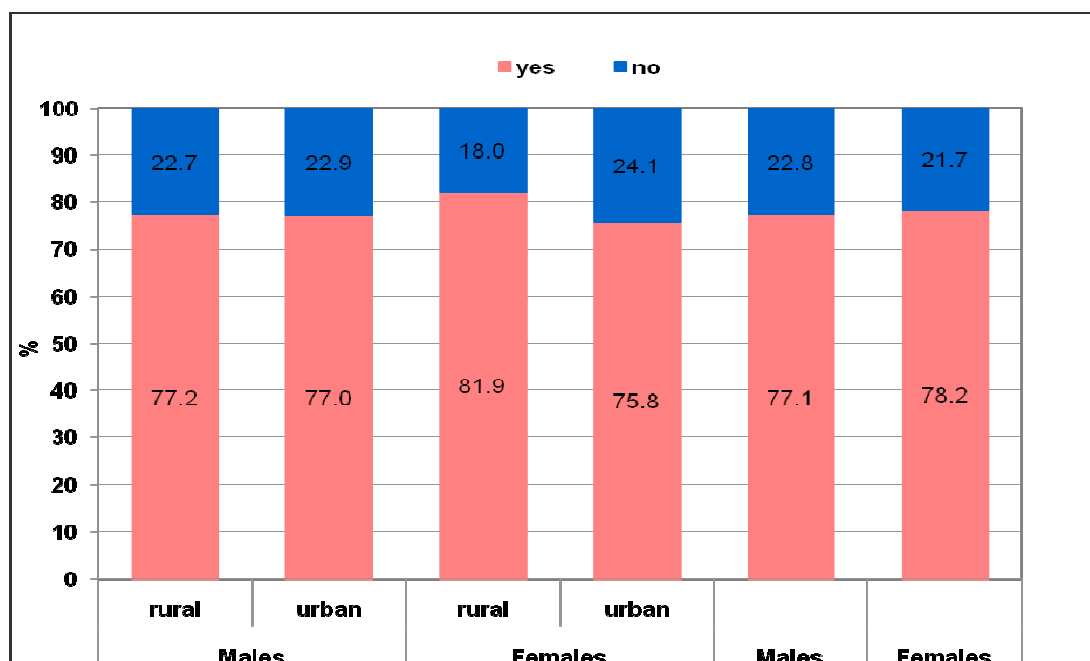


A significant percentage of rural young women came to the conclusion that they cannot change their husbands by pointing out his inadequacies, errors, etc. 52 % of rural young women did not agree with the opinion that their husbands, even if they do not love their wives, will not change their attitude to their wives.

The conclusion can be made that rural young women are convinced in the fact that the position of a wife in a marriage is not so significant, and the decision of many questions including their relations with their husbands is not in her competence. It suggests that these single for the moment of the quiz young women see their marriage as patriarchal, completely dependant on the decisions and purposes of the husband.

Q19: “I must feel better about my partner before I can change my behavior toward him/her”.

Fig. 32 – Q19: “I must feel better about my partner before I can change my behavior toward him/her” for Kazakh males and females



This statement once more allows making a conclusion about the way the questioned Kazakh young men and women imagine their future marriages.

77 % of the young men and 78 % of the young women agreed with the statement that feeling of respect towards a partner is a very important constituent of any marriage, as it will allow changing the attitude towards him/her later on, if, for instance, it was not very positive (Fig. 32).

Undoubtedly, respect to a partner is a thing of primary importance, which makes up a basis of a lasting and stable marriage and harmonious relations of the spouses. More than 70% of the questioned rural and urban young men are sure that first of all spouses should learn how to respect each other.

Q20: “Maintaining romantic love is the key to marital happiness over the life span for most couples”.

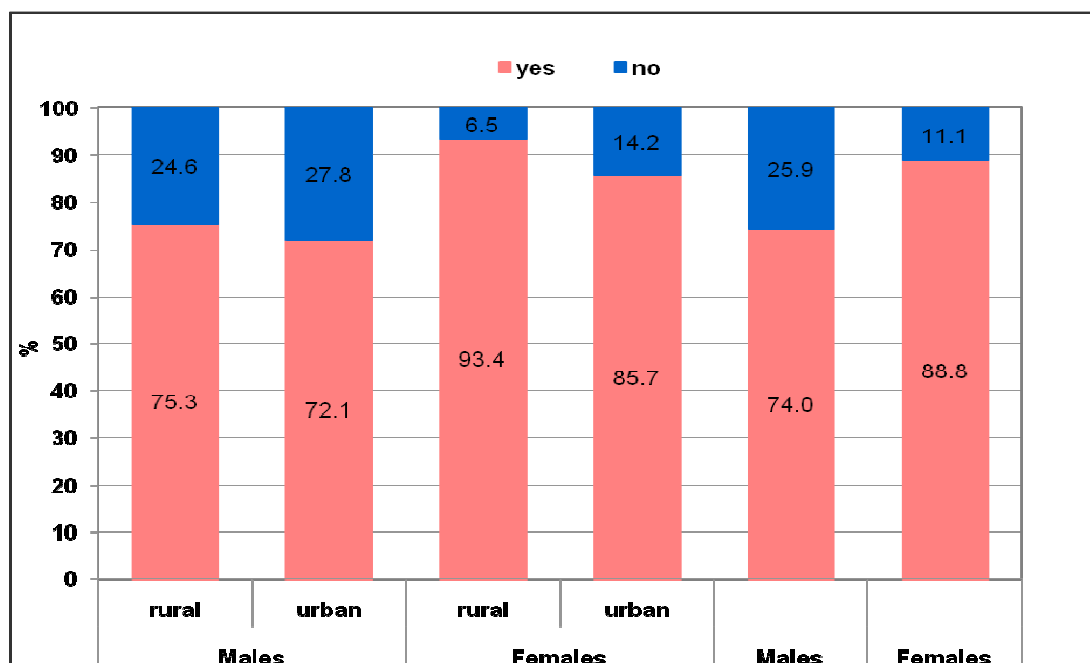
Statement 20 is one more proof of the fact that such feelings as love and respect of the spouses towards each other are undoubtedly the most important constituents of a marriage in the opinions of the questioned respondents.

74 % of the young men and 89 % of the young women are sure that maintaining romantic love is the key to happy and harmonious marriage (Fig. 33).

As for the answers of the respondents living in urban and rural, the following situation can be observed. 93 % of rural young women and 86 % of urban ones think that romantic relations between spouses are a key to a stable and happy marriage.

The percentage of rural and urban young men concerning this statement is a little lower in comparison with the women and makes up 75 % and 72 % correspondingly.

Fig. 33 – Q20: “Maintaining romantic love is the key to marital happiness over the life span for most couples” for Kazakh males and females



In the opinions of the majority of the questioned Kazakh young men and women, an important constituent of a marriage is, undoubtedly, a romantic love between spouses. And the most important thing is keeping such romantic relations over the life span.

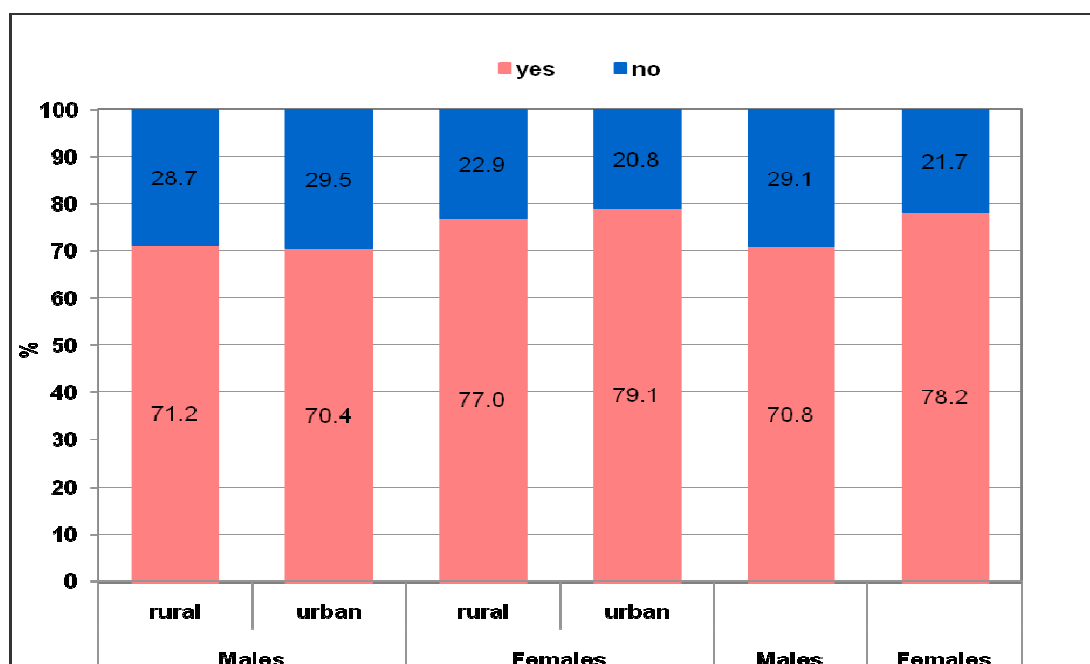
Such a high percentage of Kazakh young women who agreed with this statement, allows saying that they see their future happy marriages, first of all, as marriages in which the spouses will have romantic relations, in spite of the fact that these marriages, as it was said before, would be patriarchal and depending on the husband's life study adjustments, in the opinions of the female respondents themselves.

Topic 5 Ways to achieve marital satisfaction for spouses

Q10: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement”.

A considerable part of the young men and women agreed with the fact that marital satisfaction for most spouses comes gradually. The cycle of the family life for such spouses includes: the first years of the joint marital life, birth of a child, children becoming adult, the period when the children leave the parents' house and the last stage – old age. 71 % of the young men and 78 % of the young women gave a positive answer to this question (Fig. 34).

Fig. 34 – Q10: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement” for Kazakh males and females

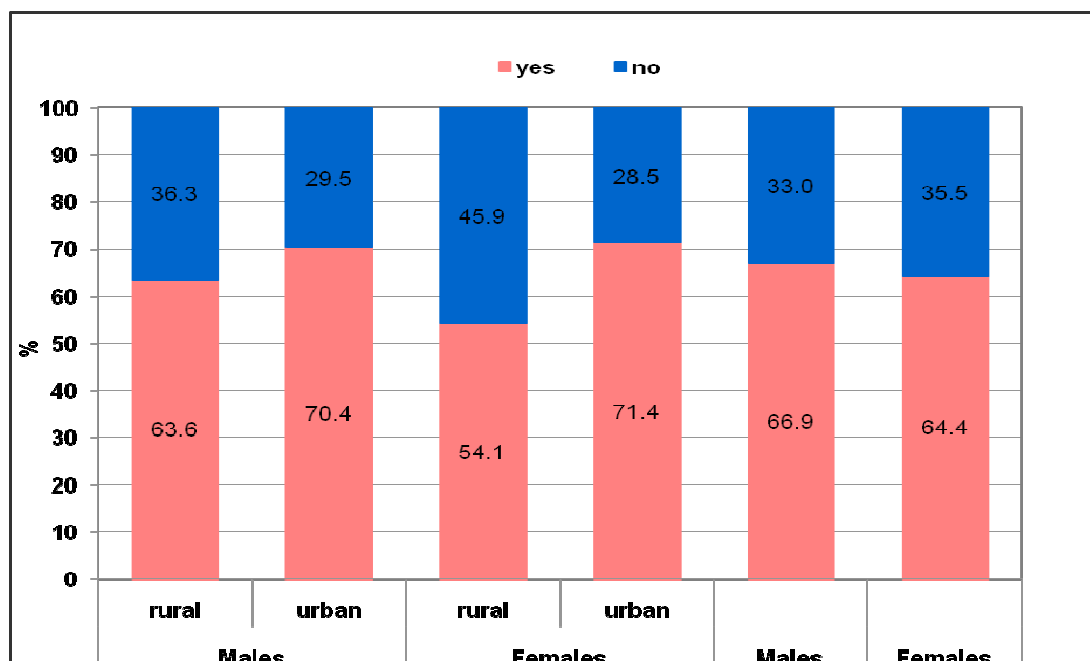


More than 70 % of both, urban and rural Kazakh young men and women think that spouses reach harmony and satisfaction in marriage by going through these stages of the family life. As there were no significant differences revealed between urban and rural respondents, it can be supposed that these cycles (stages) any marriage couple comes through are characteristic to any rural or urban family. In this case, in the respondents' opinion, these stages are undoubtedly important for any marriage. So, a birth of a child is a very significant phenomenon in the life of any married couple. As it was already said before, nearly 70 % of the questioned young men and women do not see any harmony and marital satisfaction without a child (children) in statement 3.

Q14: “Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not”.

Cohabitation of a man and a woman before marriage is not welcomed in Kazakh families. The reasons for this are different factors, such as traditions and customs, not allowing it, disapproval of the parents, relatives, etc. For a long time there was a Kazakh tradition when parents of boys and girls chose future spouses for their children and young people could see each other for the first time only on the day of wedding. Of course, it cannot be affirmed that this tradition is preserved everywhere at our time, but in some places marriages contracted in this way can be still observed.

Fig. 35 – Q14: “Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not” for Kazakh males and females



A Kazakh young woman, who cohabitated with a man before marriage and who did not get married to him later, risked never getting married and earning a negative reputation in the opinion of the society.

Of course, in the last years young men and women prefer to choose their marriage partner themselves and they themselves decide whom to meet somebody, etc. However, not so many cases can be met, when a man and a woman make up their minds to cohabitate without religious or civil registration of their marriage.

Nevertheless, 70 % of the young men and 64 % of the young women agree with the statement that marital satisfaction is higher for those couples who cohabitated before marriage than those who did not (Fig. 35). The percentage of men and women who agreed with it is rather high, taking into consideration that these respondents were single for the moment of the quiz. More than 70 % of the questioned urban young men and women think that cohabitation of the partners before marriage allows gaining more mutual understanding and satisfaction in marriage. But the percentage of such answers is comparatively lower among rural respondents; it makes up 64 % for the young men and 54 % for the young women. Undoubtedly, cohabitation of the couples before marriage in a village (aul) seems rather difficult (by some reasons, such as disapproval of the parents who with a young man usually lives after marriage) because of the patriarchal character of Kazakh families, living in rural areas.

However, such percentage as 60 % of the questioned respondents, who see nothing bad in it and who agree with the statement that couples cohabitating before marriage are more satisfied with it later, than those who did not do it, allows to speak on the changes which occurred and undoubtedly will occur in marital behavior of Kazakh young men and women.

Cohabitation of couples before marriage now does not seem to be something shameful and forbidden to these young men and women, just the opposite, it allows to gain more marital satisfaction.

It can be asserted that the attitude towards sexual relations before marriage changed, and in positive direction. For young people this phenomenon does not seem to be breaking of traditions and customs, forbidding not only starting sexual relations but also cohabitation before marriage.

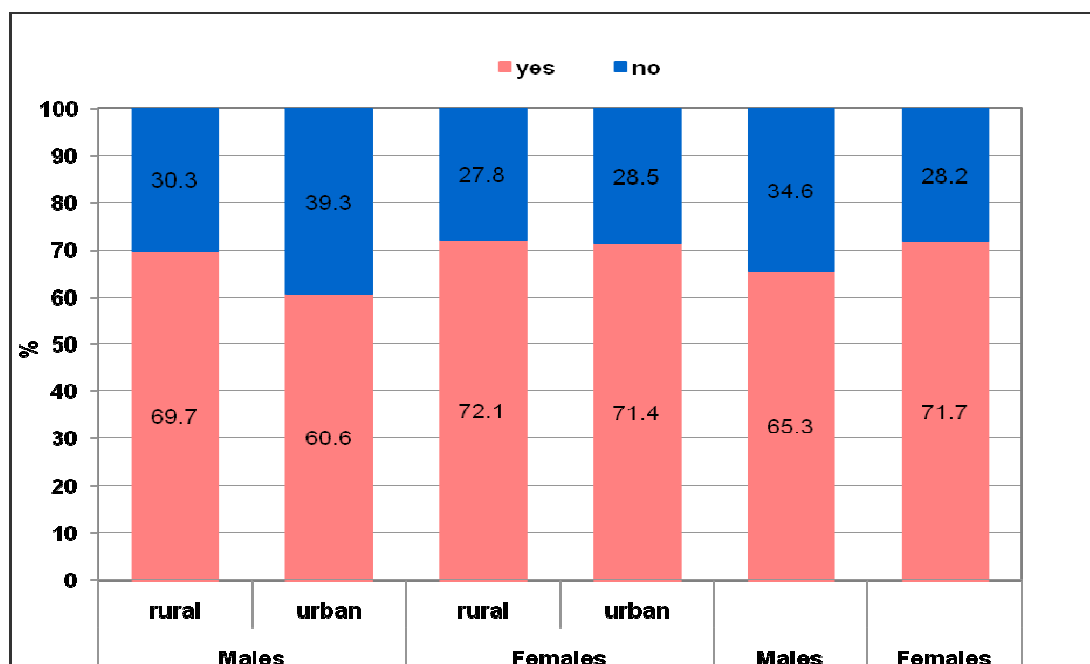
We should not forget that all the questioned respondents were the residents of the South-Kazakhstan region, which, as it was said before not once, is the region where traditions and customs in marriage, family, etc. are more brightly expressed than in any other region of the Republic.

Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners”.

65 % of the young men and 72% of the young women agreed with the above mentioned statement. It is to some extent confirmed by the opinion of the respondents concerning statement 12. In that case about 70 % of the questioned young men and women came to the opinion that poor communication was one of the problems most often met in marriages (Fig. 36).

Most respondents think, in the same way as in statement 12, that the more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners. It can be said that the more spouses communicate and tell each other the information, positive or negative, about themselves, the more lasting and stable their marriage will be.

Fig. 36 – Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” for Kazakh males and females



It suggests that a significant percentage of the questioned people are sure that communication between spouses is one of the most important factors, influencing marital satisfaction.

The percentage of the young women who gave positive answers to this statement is slightly higher in comparison with the percentage of the young men's answers. It made up 72 % for rural young women and 71 % for urban ones, while the percentage of rural and urban young men concerning this statement is the following: 70 % for rural men and 61 % for urban ones.

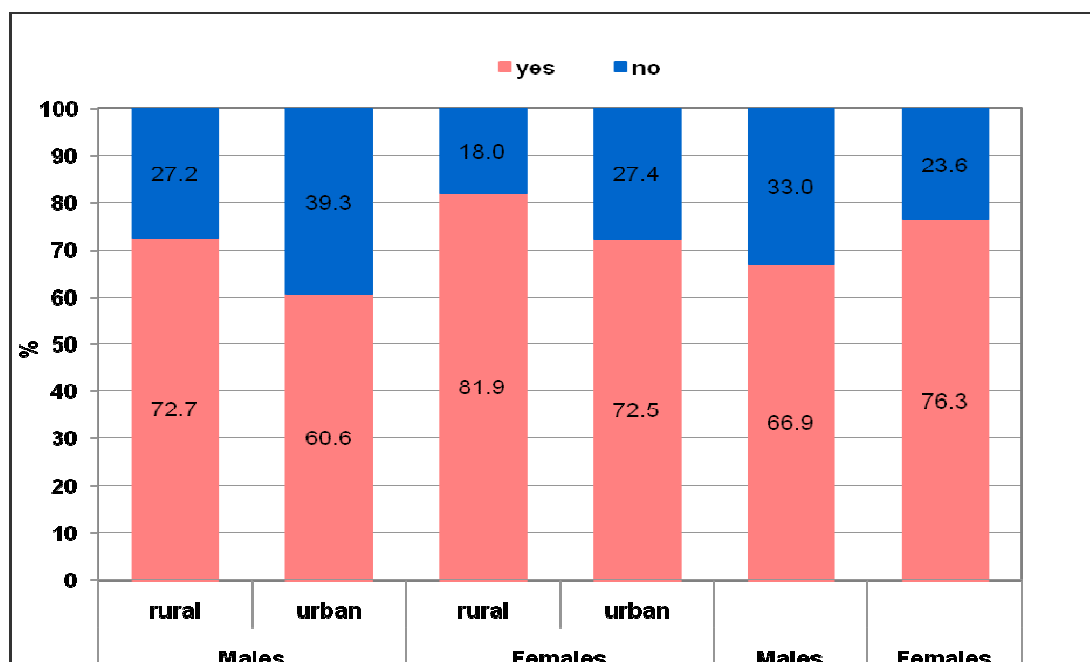
On the whole, it can be said that for the questioned Kazakh young men and women, a lasting and stable marriage is, first of all, the marriage, where spouses conceal nothing from each other and pay much attention to communication with each other.

Topic 5 Factors effecting marital satisfaction.

Q3: "In most marriages having a child improves marital satisfaction for both spouses"

The majority of the questioned young men and women are sure that having a child improves marital satisfaction for both spouses in most marriages. 76 % of the young women and 67 % of the young men think that a child will contribute to higher marital satisfaction of both spouses (Fig. 31). As it can be seen from the said above, the number of both, young women and men is rather large, which is an evidence of the fact that having a child in a marriage is very important for young men and women. As for the answers of the men and women according to their place of residence (rural and urban), there is no enough significant difference observed here. 73 % of rural young men thought that a child contributes to improving marital satisfaction for both spouses.

Fig. 37 – Q3: "In most marriages having a child improves marital satisfaction for both spouses" for Kazakh males and females



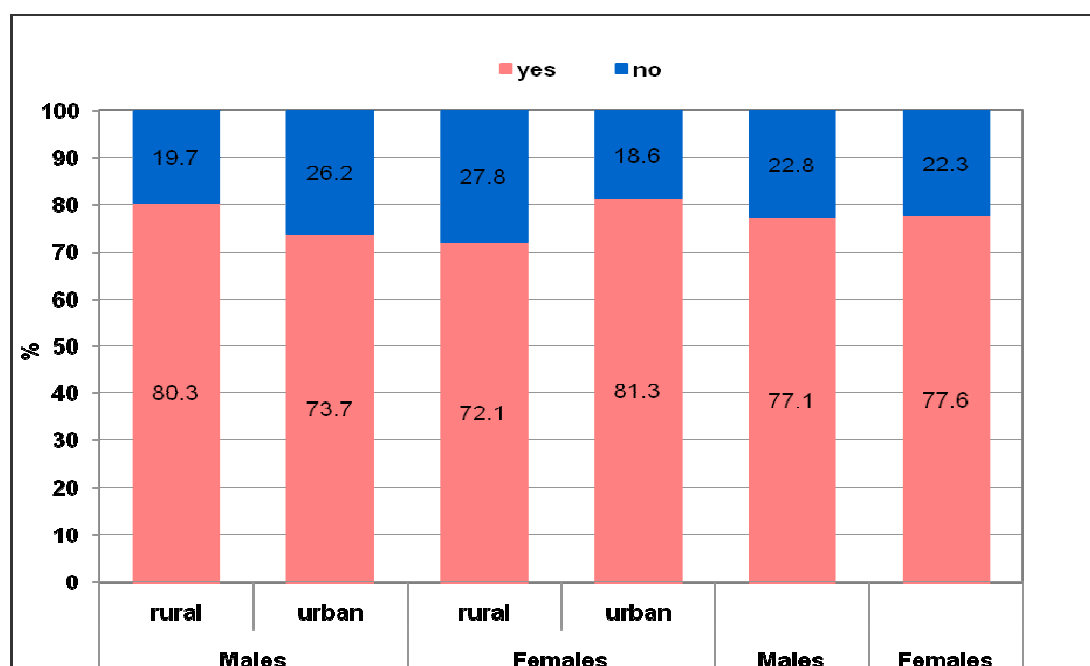
The percentage of urban men who agreed with this statement made up 61 %. A very high percentage was observed among rural young women, who gave positive answers to this

statement; it made up 82 %, that is only 18 % of rural women came to the conclusion that a child will not improve marital satisfaction for spouses in most marriages. The percentage of urban women who agreed with this statement is also rather high; it made up 73 %, the same as for urban women. No rather noticeable difference is observed between the questioned young men and women; this is an evidence of the fact that having a child is extremely important in marriages and families for Kazakh young men and women regardless of their place of residence. So, for instance, if the attitude to marriage is different for urban and rural young men and women, their attitude towards the issue of having a child in marriages (families) is nearly the same. That is, more than 70 % of both: urban and rural young women are sure that a child is extremely important for harmony and satisfaction in the marriage for both spouses.

Of course, a birth of a child for a woman, a status of a many children mother, having four and more children, are laid in the traditions of Kazakhs, which were held for a long time; and, naturally, it was reflected in the respondents' answers about having a child in marriages.

Q4: “The best single predictor of overall marital satisfaction is the quality of couple’s sex life”

Fig. 38 – Q4: “The best single predictor of overall marital satisfaction is the quality of couple’s sex life” for Kazakh males and females



More than 70% of the questioned respondents are sure that the quality of couple’s sex life is extremely important for marital satisfaction. 78 % of the young men and 77 % of the young women agreed with this statement (Fig. 38). Almost no difference is observed between urban and rural young men. 80 % of rural young men and 74 % of urban young men think that the best single predictor of overall marital satisfaction is the quality of couple’s sex life. The percentage of the people who agreed with this statement is also high for rural and urban young women. 81 % of urban Kazakh young women think that the quality of couple’s sex life is extremely important for marriage. The percentage of rural young women considering this statement true is

not much lower, 72 %. A high percentage of the people who agreed with this statement can be observed among urban and rural young men. 80 % of the rural men and 74 % of the urban men think that the best single predictor of marital satisfaction is the quality of couple's sex life.

Attitude towards sex, quality of sex life in marriage are, in principle, rather delicate topics not only for public discussion but also for talks between parents and young men and women. For some Kazakhs, the discussion of such topics between children and parents is considered indecent, especially in the families living in rural. Most often young people get such kind of the information from elder brothers, sisters, friends, or from various magazines and newspapers. Of course, such delicate topics are discussed by spouses, but it is not customary to share your knowledge about sex, especially for women.

Mostly such kind of topics were considered closed for discussion for Kazakhs. However, alongside with this, a high percentage of the respondents, who agreed with this statement, is an evidence of the fact that quality of sex life is the best single predictor of marital satisfaction, in the opinion of Kazakh young men and women, in spite of the fact that discussion of such topics is not customary and even is prohibited in the families.

Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” (Topic 4).

Topic 6 Marital problems.

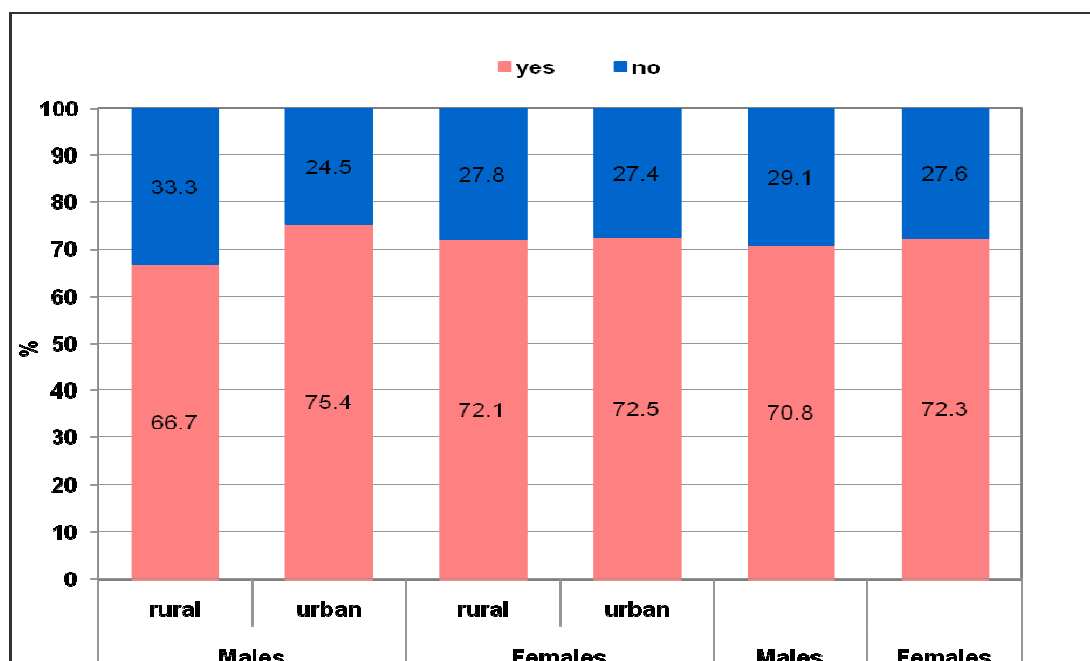
Q12: “One of the most frequent marital problems is poor communication”.

No, doubt, the problem of the lack of communication in the family is important. There is a well spread opinion that a lack of communication of the spouses results in the crisis of the relations in marriage and later can be the reason of divorce. Of course, the role of communication with each other cannot be underestimated, but there are other factors, for example, material ones, which can result in the discord and divorce of the married couple

However, the majority of the respondents agreed with the fact that poor communication is one of the most frequent marital problems. 71 % of the young men and 72 % of the young women think that the situation is quite like in the above mentioned statement (Fig. 39).

Urban and rural men and women posed poor communication of the spouses in the row of the most important problems existing in marriage. Independently of the place of living the questioned respondents are sure of the fact that there is a problem in a marriage, such as poor communication of the spouses with each other. This problem is no doubt vital and negative for a marriage. However, it should not be forgotten that all the respondents were single for the moment of the quiz, that is, they had no experience in marriage life. It can be supposed that the majority of the questioned young men and women have their grooms or brides (partners), meet somebody and transfer these relations to the family life. Lack of communication, which these young men and women feel, meeting their partners (boyfriends and girlfriends), is a very important barrier for stability and development of their relations. And lack of communication for such couples can exist, since it is not customary for Kazakhs to live together without religious or civil marriage. Therefore young people can only meet before getting married (before wedding); and it can be not enough for them and results in the fact that many of these young men and women consider it a serious problem for the two people.

Fig. 39 - Q12: “One of the most frequent marital problems is poor communication” for Kazakh males and females



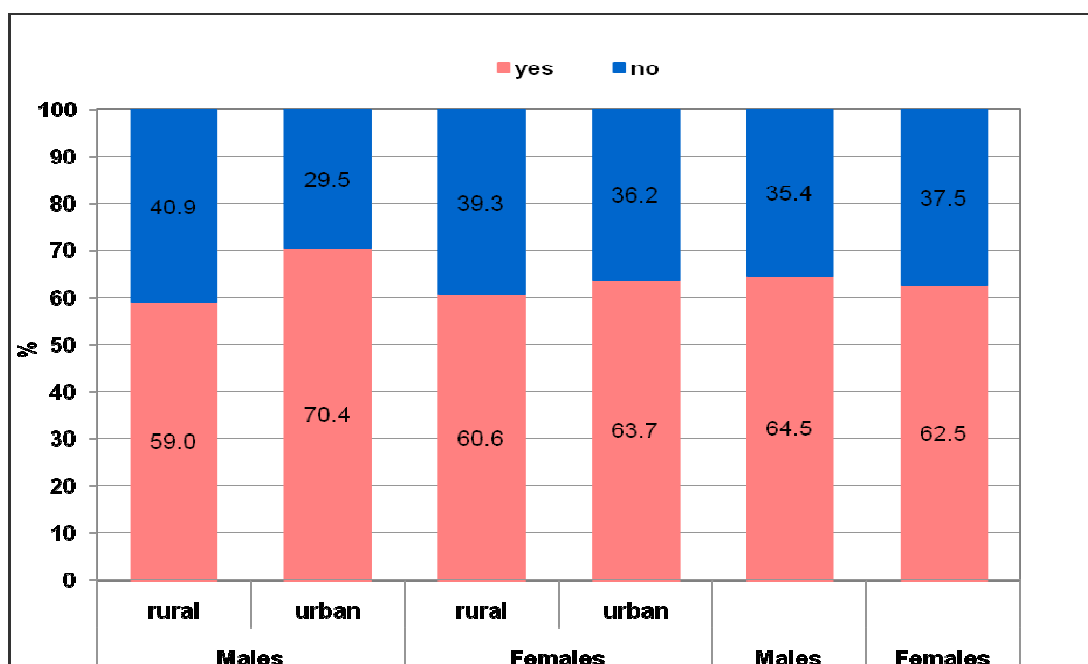
Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older”.

Early marriages were widely spread among Kazakhs for a long time. Marriages of young people before coming of age were a norm and even were encouraged. These marriages mostly depended on the parents of a young man or a woman and even were arranged by them. Such marriages often ended with divorces because the opinions and wishes of young men and women in choosing marriage partners were not taken into consideration at all.

However, since divorces were disapproved by traditions and also by parents, relatives and environment of the married young men and women, but most often these couples had to live in such marriages. Nevertheless, parents were anxious to tie their children with marriage as earlier as possible; first of all it concerned daughters. A single girl could give a lot of troubles to her family. The older she became, the less chances of getting married she had, as most of the young men of her age could be already married. Therefore, her marriage partner could be a widower or a divorced man, who could be much older than she was. Many parents still prefer to marry off their daughters, thus loading her husband's family with the decision of some questions, such as, for example, getting further education or a job by her.

However, a tendency of changing of the attitude to this problem can be observed at the last time. Young men and women more and more often aim at getting higher education, finding a perspective job, and only then getting married.

Fig. 40 – Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventual divorcing than those who marry when they are older” for Kazakh males and females



65 % of the young men and 63 % of the women agreed with the statement that couples who marry when one or both partners are under the age of 18 have more chance of eventual divorcing than those who marry when they are older (Fig. 40). Not only urban men and women thought so, but also rural ones, as there were no significant differences between them, as it was in the case with statement 14.

Most likely, the choice of the respondents in favor of the stability of marriages, contracted at older ages, than before coming of age, is explained not by the consciousness of the decision to marry, as these decisions are made at a socially mature age, for instance, they have their own houses, good jobs, etc.

Topic 7 A role of spouse's behavior in marriage.

Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy” (Topic 3).

Q10: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement” (Topic 4).

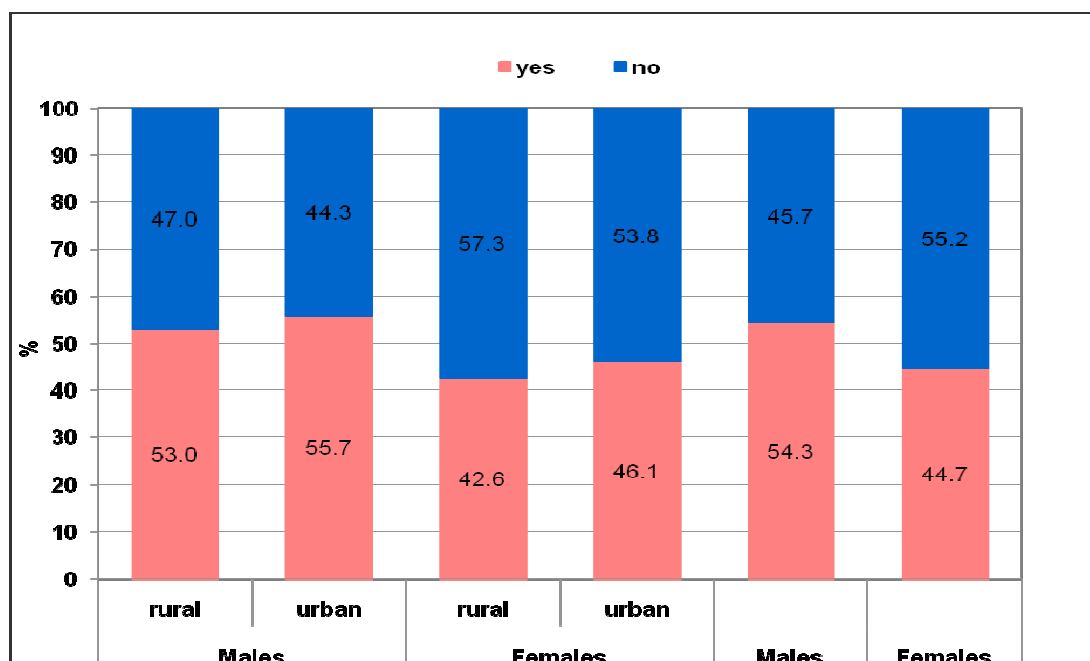
Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse” (Topic 3).

Q15: “I can change my spouse by pointing out his/her inadequacies, errors, etc.”

Only a half of the questioned young men and women decided that they would be able to change their spouses by pointing out his/her inadequacies and errors. The percentage of such respondents made up 54 % for the young men and 45 % for the young women. The percentage

is rather low in this case if we compare it, for example, with those 60% of the respondents who think that their future spouses will love them in spite of their marital behavior (Fig. 41).

Fig. 41 – Q15: “I can change my spouse by pointing out his/her inadequacies, errors, etc.” for Kazakh males and females



44 % of rural and 46 % of urban young women is sure that it is impossible to change a spouse only pointing out his/her inadequacies. Rural and urban young men turned out to agree with the opinion of the young women of the same age. 53% of rural and 56 % of urban young men decided to agree with this statement.

Reasoning from the said above, it should be said that changing the spouse or getting rid of his/her inadequacies seems impossible for the majority of the questioned young men and women. It can be assumed that more than a half of the questioned Kazakh young women who did not agree with it in choosing their answer to this statement, were guided by the opinion that changing husband was not in the competence of wives and they would love their husbands whatever they were.

That is, most likely, here the principle will act that spouses will love them whatever they are, in spite of their marital behavior, as it was in the case with statement 8.

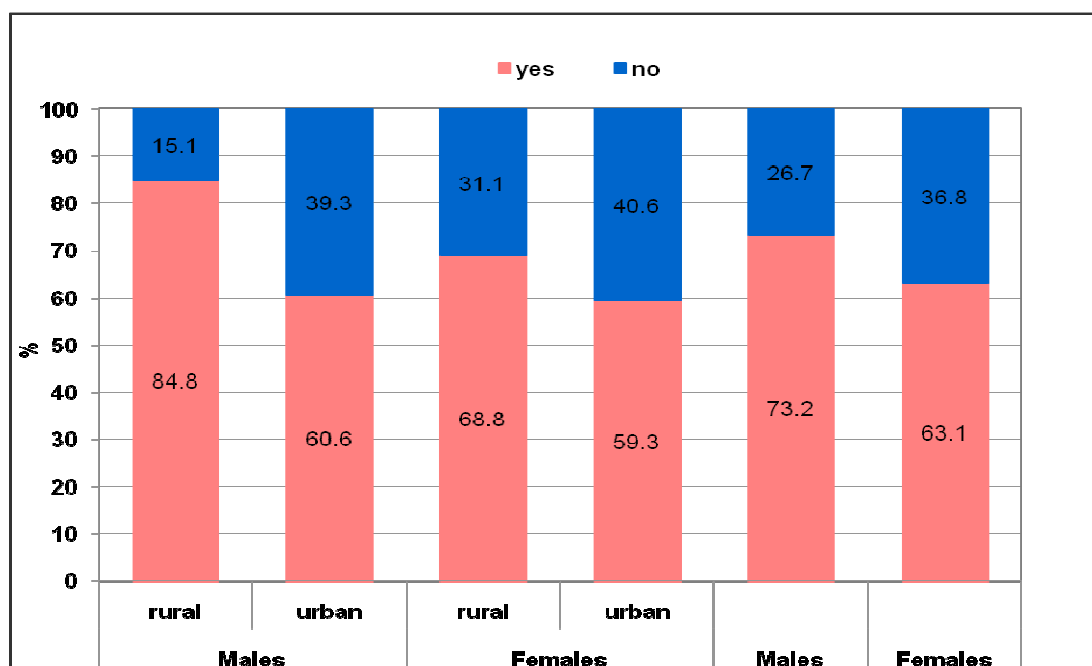
Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me” (Topic 3).

Topic 8 True information about marriage.

Q2: “Today most young, single, never married people will eventually get married”.

The majority of the questioned respondents think that all young single people will eventually get married. However, it is interesting that the percentage of the young men holding this opinion is much higher than the percentage of the young women. 73 % of the young men and 63% of the young women think that earlier or later all young single people will get married (Fig. 42).

Fig. 42 – Q2: “Today most young, single, never married people will eventually get married” for Kazakh males and females



The percentage of rural young men, believing that all young people will eventually get married turned out to be higher again and made up 85 %, not only than the percentage of urban young men 61 %, but also than the percentage of rural young women 69 %, who gave positive answers to this statement. The difference between urban and rural young women in this statement turned out insignificant and made up only 9.5 %. At the same time the difference between urban and rural young men in this statement is rather noticeable and makes up 24.2 %. Since the percentage of the young men who gave positive answers to this statement is higher than that of the young women, it suggests that young men have more positive attitudes to this problem.

The majority of the questioned young men are sure that all young single people will eventually get married, and this statement can be applied to them. This tendency is especially observed at the example of rural young men; so, 85 % of the young men gave positive answers to this question. The percentage of rural young women who agreed with this statement is not much higher than the percentage of urban young women. Of course, urban way of life leaves its mark on the young men and women, living there. Many young people do not aim at marrying and having families at an early age, and the reason is not even getting education or making a career. Getting married can be often postponed by the young people for such reasons as, for instance, no job, own flat or house or lack of money for arranging the wedding itself. Urban life, requiring having some perspective job and career growth for more or less normal life, often forces young men and women to postpone getting married for some later time. In rural areas the situation is somewhat different. In a villages (auls), either a bride or a groom can have no permanent job, an own house, but these factors do not prevent them from their intentions to get

married. For instance, a lack of a permanent job is not a weakness or a drawback for a groom to get married to, as in rural areas often there is no permanent work for its inhabitants.

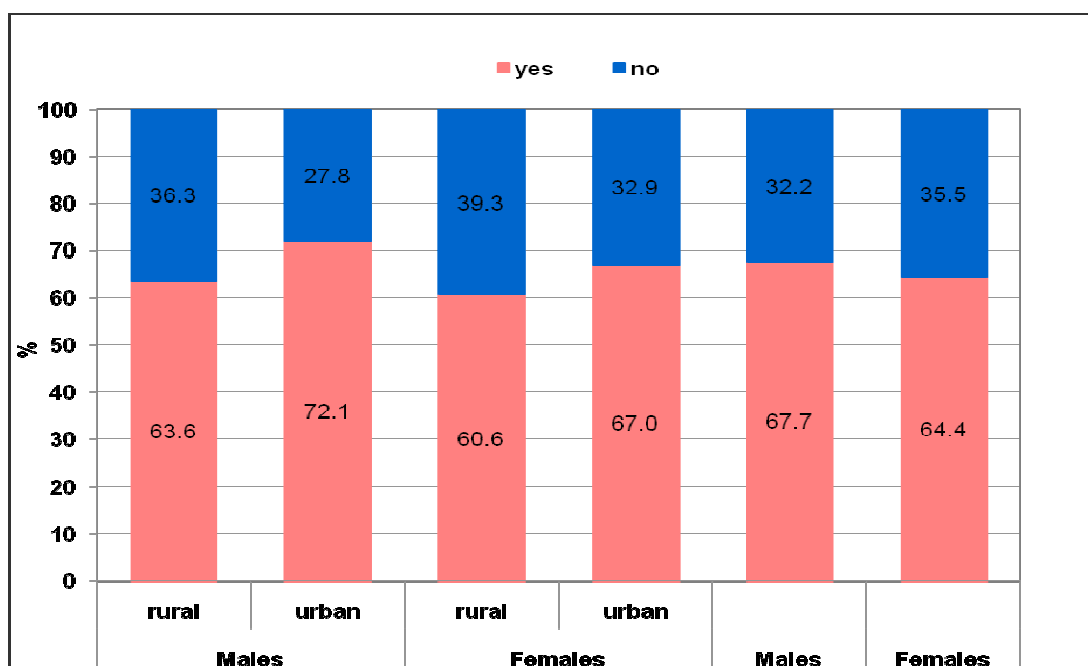
A lack of an own house for a groom is compensated by the fact that in Kazakh families the youngest son (or any son) lives with his parents in their house, which according to the tradition is inherited by him.

On the whole, it should be said that a rather high percentage of the respondents who agreed with the statement that all young single people will eventually get married is an evidence of the fact that such phenomenon as marriage itself is very significant in the lives of Kazakh young men and women.

Q5: “The divorce rate in Kazakhstan increased from 1992 to 1999”.

According to the statistical data of the Agency of Republic of Kazakhstan, a sharp increase of divorce rate was noted at the beginning of the 1990s, then, by the end of 1999 the peak of divorce rate began to decrease. In 1992 the highest crude divorce rate for the last 20 years was registered; it made up 3 divorces per 1000 people. In 1999 this rate decreased to 1.7 divorces, and it was registered as the lowest crude divorce rate, beginning from 1991 (Agency of Statistics of the Republic of Kazakhstan).

Fig. 43 – Q5: “The divorce rate in Kazakhstan increased from 1992 to 1999” for Kazakh males and females



As for the respondents' answers to this statement, it can be said that the majority of the questioned young men and women agree with the statement that the peak of the divorce rate in Kazakhstan observed in the mid of the 1990s. There is no significant difference observed between the questioned young men and women. Approximately equal percentage of Kazakh young men and women agree with the information in this statement, 68 % of the young men and 64 % of the young women (Fig. 43). There was no significant difference observed between

urban and rural men and women. About 60 % of all questioned urban and rural respondents think that the highest divorce rate was registered in 1992–1999.

However, it is necessary to mention the fact that the percentage of urban young men and women is not considerably higher than the percentage of men and women of the same age who came from rural areas. 72 % of urban young men and 67 % of urban women gave positive answers to this statement. The percentage of rural young men and women who agreed with the statement made up 64 % and 61 % correspondingly.

On the whole, it is difficult to say that the questioned young men and women reacted. Differently to the above mentioned statement. The most part of the respondents thinks that the majority of divorces in the Republic observed in the mid of the 1990s. Of course, the social-economic crisis, which began in the Republic in the first years after the collapse of the Soviet Union, was reflected in the rate of marriages and divorces. If the rate of marriages began decreasing rapidly, the situation with divorces was quite the opposite. As it had already been said before, the increase of divorce rate was observed in the Republic just in that period. At the present moment the situation with divorces is more stable and is not as threatening as it was at the beginning of the 1990s.

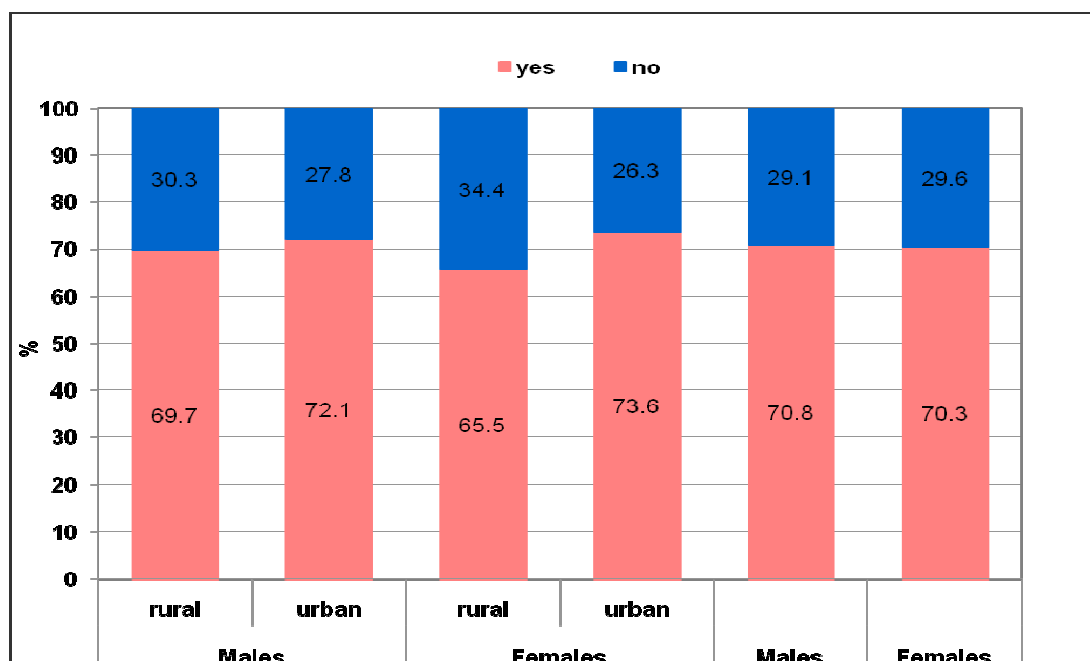
The fact that young people have enough information on the situation with divorces in the Republic is quite noticeable.

Q6: “A greater percentage of wives are in the work force today than in 1990”.

71 % of the young men and 70 % of the young women think that a greater percentage of wives are in the work force today than at the beginning of 1990 (Fig. 44). An interesting moment is the fact that the percentage of the young men and women, who gave positive answers to this statement, is equal. The young men, as well as the young women of the same age, are sure of the fact that a greater percentage of wives are in the work force today than 20 years ago. In their opinion, today a greater percentage of wives have jobs. Of course, if we compare the situation in the work force today with the situation at the beginning of the 1990s, in the period of economic crisis in the Republic, when the most part of the factories and plants did not function (were closed); and people lost their jobs, we can observe more favourable conditions in the labour market at the present moment.

At the same time, just in this period the so-called “westernization” begins. People, especially young ones, begin to adapt a western life style. More young people begin to think more highly of a good job and perspective career than of a family, marriage, etc. there is a gradual increase in the age at marriage, the number of children who born out of wedlock, postponing the birth of the third and the subsequent children observed; many-children families become things of the past. No doubt, women do not stay away from the changes occurring in the socio-economic life of the Republic. Today a growing number of young women independently make their private and professional lives: choose their marriage partners, get education and make a career.

Fig. 44 – Q6: “A greater percentage of wives are in the work force today than in 1990” for Kazakh males and females



Of course, the situation in the labour market in rural areas is somewhat different than in urban ones. Women living in villages are mostly mastering their houses, that is, they can be either homemakers or can work at local schools, hospitals, etc.

However, comparing the answers of the respondents living in urban and in rural areas, we can find out that there is no significant difference between them observed. Almost equal percentages of urban and rural young men think that there is a greater percentage of wives in the work force today than 20 years ago. A slight difference is observed between urban and rural young women who agreed with this statement: 74 % and 66 % correspondingly.

It can be said that the majority of the young men and women, independently of their place of residence, is sure that at the present time the percentage of wives is greater than it was at the beginning of the 1990s.

Q12: “One of the most frequent marital problems is poor communication”(Topic 6).

Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older” (Topic 6).

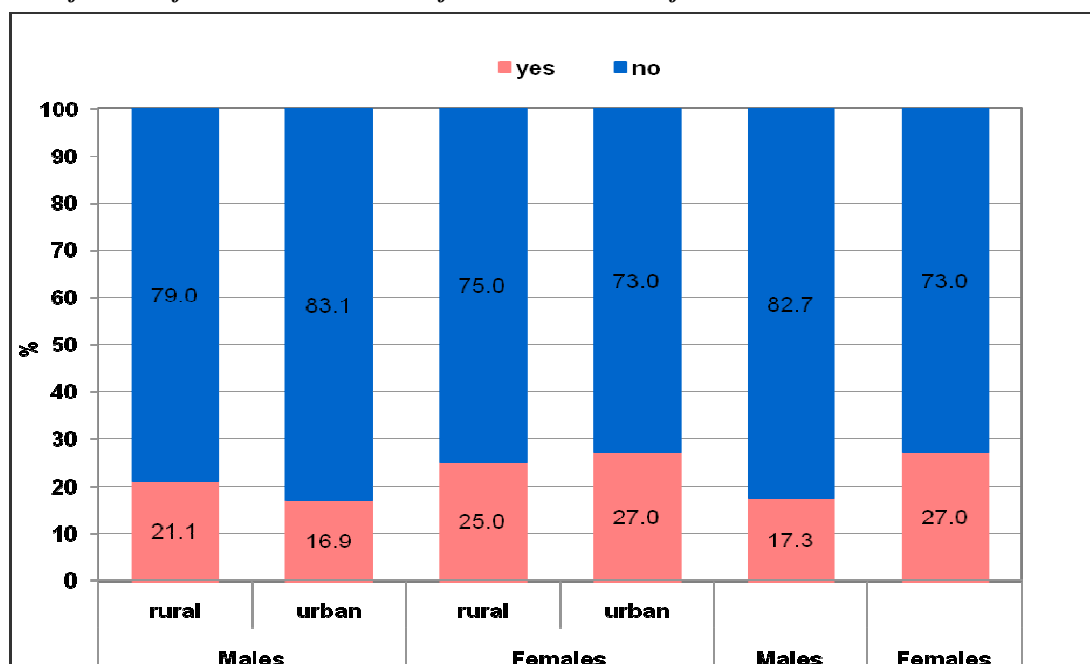
Based on the foregoing, we conclude that the majority of Kazakh men and women have traditional views on marriage. Many respondents believe that having a child can improve marital satisfaction for spouses. In addition we can say that most of the Kazakh young men and women have romantic views about marriage. They believe that the preservation of romantic love is very important for marriage.

7.2 The marriage quiz experienced by Slavic students

Topic 1 Labor force participation of women

Q1: “A husband’s marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker”.

Fig. 45 – Q1: “A husband’s marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker»” for Slavic males and females

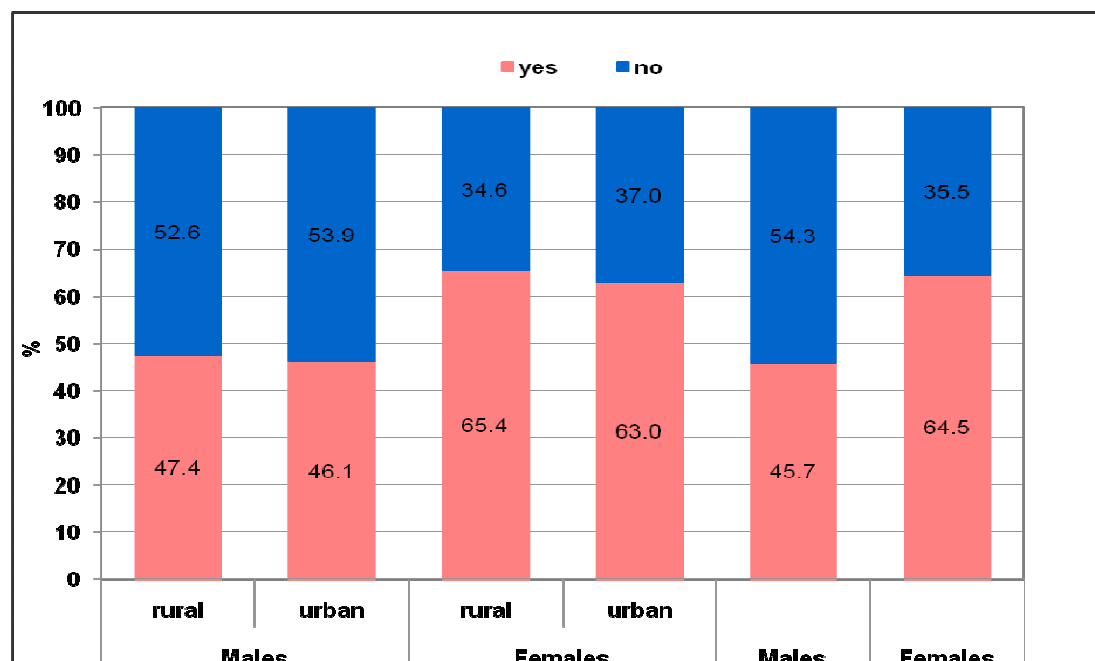


The majority of the respondents disagreed with the above mentioned statement. More than 80 % of Slavic young men and 70 % of Slavic young women disagreed with the fact that full-day employment of a wife results in a less satisfaction with marriage of a husband (Fig. 45). Only 17 % of urban and 21 % of rural young men believe that low marriage satisfaction is directly related with full-time employment of their wives. The percentage of urban and rural women who agreed with this statement is also rather small, 27 and 25. In contrast to the questioned Kazakh men and women of the same age, Slavic men and women are not inclined to believe that full-day employment of a wife results in a low marital satisfaction of a husband. It can be said that questioned Slavic young men have nothing against their future wives' full-time employment.

Q7: “Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker”.

65 % of the young women agreed with the fact that marital satisfaction of a wife is usually lower if she is employed full-time. The number of the young men who agreed with this statement turned out to be less, as their percentage here made 46. There is also no significant difference observed between the answers of the questioned urban and rural young women. More than 60 % of urban and rural women are sure that if a woman is employed full-time, it inevitably results in her lower satisfaction with marriage (Fig. 46).

Fig. 46 – Q7: “Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker” for Slavic males and females



The percentage of urban and rural men who shared the opinion concerning this statement with women of the same age is rather large, 47 and 46. It is necessary to note the fact that there is no significant difference observed between the answers of urban and rural respondents. That is, most of the students questioned, independently of the place of residence, are sure that if a married woman is employed full time, her marital satisfaction will be lower than if she were a full-time housekeeper. An interesting moment here is the fact that the reaction to the statements 1 and 7, different from each other, of the questioned young men and women was different. In case of statement 1, they came to the opinion that full-time employment of a wife did not result in a low marital satisfaction of a husband. However, in case of statement 7, they agreed with the fact that full-time employment of a woman could have a negative result in her marital satisfaction. On the basis of these answers we can say that the questioned young men and women backed up women, giving them an opportunity to decide what is better for them for getting marital satisfaction a wish to work or to be a housekeeper.

It is also necessary to emphasize the fact that in contrast to Kazakh men, who would prefer to have their wives to be housekeepers or to have part-time jobs, Slavic men are not against full-time employment of their wives.

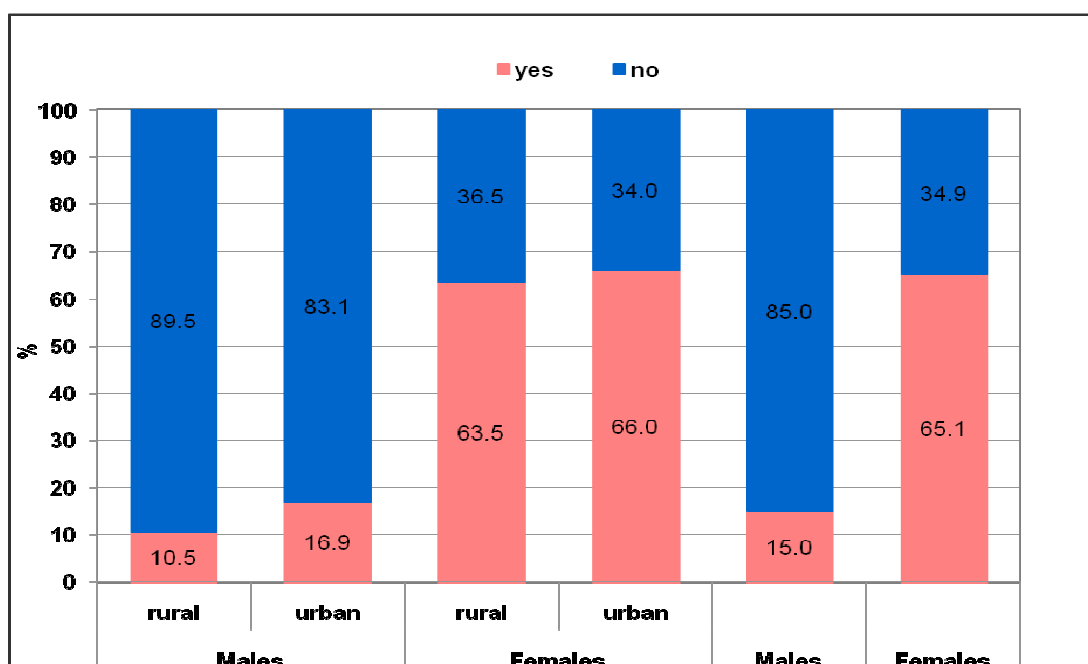
Slavic women, the same as Kazakh women, are sure that a wife, employed full time, can not pay attention in the full measure to her marriage and her family, which results in her low marital satisfaction.

Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping”.

The overwhelming majority of the questioned Slavic men disagreed with the fact that in marriages where a wife is employed full-time, her husband usually assumes an equal share of

the housekeeping, since their percentage made more than 85 in comparison with those who have the contrary opinion. In contrast to the men of the same age, 65 % of Slavic young women have the contrary opinions. A rather large percentage is observed among urban and rural young women who agreed with this statement. More than 60 % of the questioned young women are sure that a wife can count on the husband's help in keeping the house if she is employed full-time. The percentage of rural young men who shared this statement is rather small, it makes 11. The percentage of urban young men is not much larger, it makes 17 (Fig. 47).

Fig. 47 – Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” for Slavic males and females



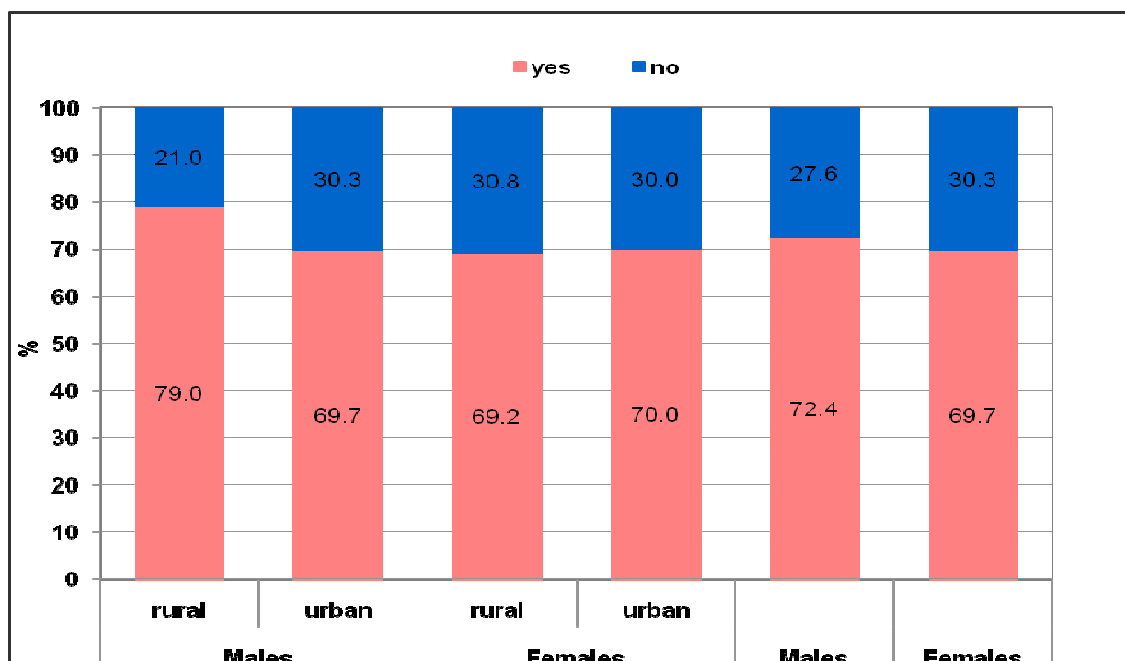
If we compare the answers of the questioned Kazakh and Slavic men, an interesting situation can be observed. The percentage of Kazakh men who agreed with this statement is almost three times larger in comparison with Slavic men. We can assume that in this statement the questioned Kazakh men turned out to be more traditional in their attitudes and believing that their wives have enough strength to keep the house, not asking their husbands for help, even after a full-day work. Most likely, the questioned Slavic men assume an equal share of the housekeeping not as some responsibility or assistance, or rather as a norm, as something quite natural.

Topic 2: A husband position in marriage

Q9: “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” (Topic 1).

Q13: “Husbands usually make more life study adjustments in marriage than wives”

Fig. 48 – Q13: “Husbands usually make more life study adjustments in marriage then wives”for Slavic males and females



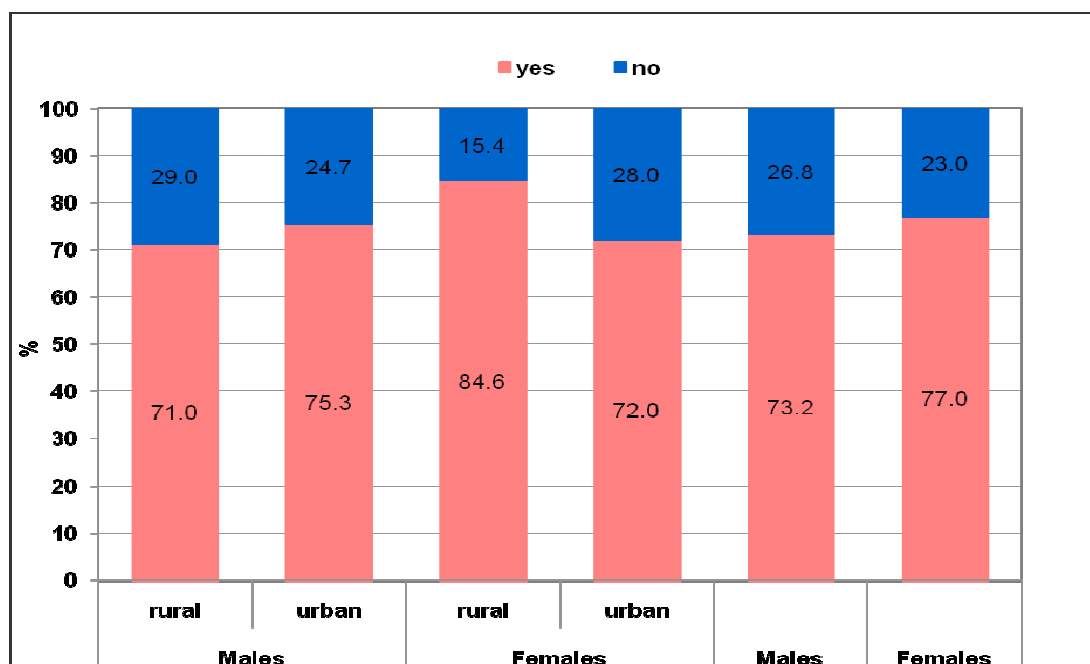
In most cases, the opinions and views of marriage and family among young men and women are formed under the impression of marital and family life of their own parents, relatives or married friends. Usually in Kazakh or Uzbek family men have a dominating position in marriage and family. The position of a wife in marriage and family is usually limited. In such marriages men fully regulate and state the rules and priorities in marriage. Russians and Ukrainians are usually not so traditionally tuned in these questions. A wife can have the same authorities as her husband in marriage and family. However, it's not worth forgetting that marital behavior of Slavic ethnic groups living in Kazakhstan can be different from the behavior of Russians and Ukrainians living in their country. It can occur under the influence of social, economic and other factors. The traditions (culture) of the dominating ethnic group in the country can reflect on the change of its marital behavior. It is also should be taken into consideration that questioned Slavic young men and women lived in the South of the Republic which is considered one of the traditional regions of Kazakhstan (the region, where the traditions and customs are rather strong). It probably explains the fact that 72 % of young men and 70 % of young women agreed with this statement (Fig. 48). A large percentage of those who gave positive answer to this statement is observed among urban and rural respondents. Nearly 80 % of rural men and 69 % of rural women are sure that husbands usually make more life study adjustments in marriage then wives. The opinions of rural men and women concerning this statement coincided with the opinions of rural men and women of the same age. In spite of the fact that in marriage and family Russian and Ukrainian men can be more liberal towards somebody or something, it is they who make more life study adjustments in marriage. In this respect the opinions of Slavic and Kazakh respondents coincided.

Topic 3 A role of feelings in marriage

Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy”

If we compare the proportions of men and women who agreed with this statement, we can say that Slavic young men turned out to be less exacting towards their future wives than the women of the same age towards their future husbands.

Fig. 49 – Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy” for Slavic males and females



Only 46 % of the young men believe that their future wives will instinctively know how to make them happy and love will help them in the first turn. The same can be said with reference to urban and rural young men as there is no significant difference between their answers concerning this item. The majority of these young men, regardless of the fact that they live in the cities or arrived from the rural area for studying, is sure that a wife's love is not a guarantee of her instinctive knowledge how to make her husband happy in marriage. The most part of the young women turned out to have a contrary opinion towards this statement. 65 % of the young women agreed with this statement. More than 60 % of rural and urban young women agreed in views that a husband's love to his wife and a wife's happiness are inseparably linked with each other (Fig. 49). It can be said that Slavic young women turned out to have a more romantic attitude towards marriage and at the same time more exacting towards their future husbands.

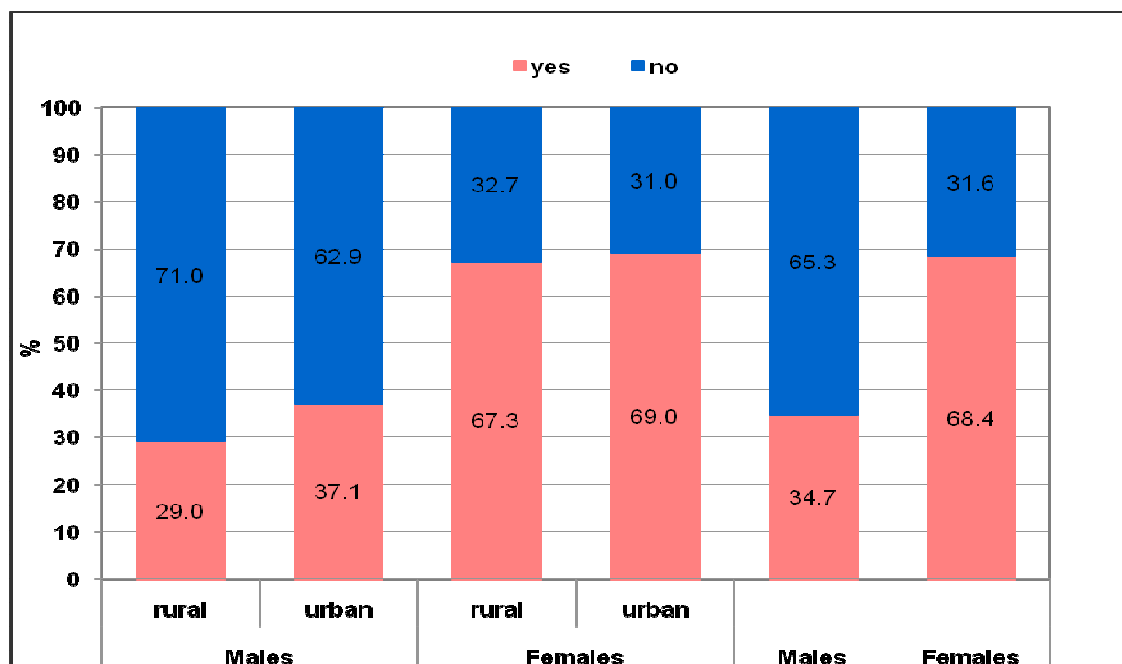
Slavic young men turned out to be less romantic towards their future wives, in contrast with the women of the same age, and also with Kazakh young men and women.

Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse”

The majority of the young men, namely 65 %, is not inclined to believe that a wife should shut her eyes to her husband's behavior and continue loving him simply because he is her husband.

On the contrary, nearly 70 % of the young women are sure that no matter how they behave in marriage, their spouses will love them. There is no significant difference observed in the answers between urban and rural young women. 67 % of women from rural areas and 69 % of urban young women expect love and understanding from their future husbands. No significant differences were discovered in the answers of urban and rural young men (Fig. 50).

Fig. 50 – Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse” for Slavic males and females



It is necessary to note that overwhelming majority of the young women have steep demands towards their future husbands and expect love and more understanding from their husbands. In this respect their opinions concerning this statement coincided with the opinion of Kazakh respondents. About 60 % of Kazakh young men and women also hope that their future spouses will continue loving them simply because they are married, no matter how they behave in marriage.

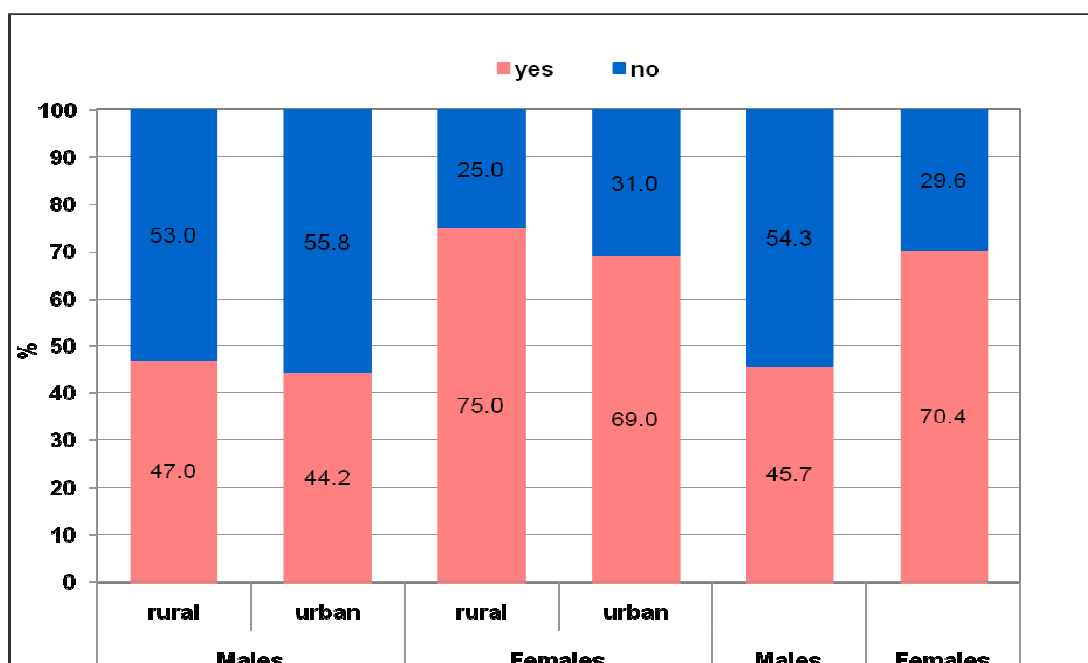
Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me”.

Comparison of the data obtained concerning this statement with the opinions of the respondents concerning statement 11 allows saying that Slavic young women expect more understanding and compromising from their partners than men of the same age.

Only 30 % of the young women disagreed with the statement that attitude of their future spouses would not change no matter how they behave in marriage and for marriage, even in spite of presence or absence of love towards the questioned young women. The percentage of the young men who gave negative answers to this statement turned out not much larger and made 54 %. Urban and rural young men also agree in the opinion that nothing will affect the way their spouses feel about them, no matter how they behave in marriage, either their spouses

love them or do not love them. 75 % of rural young women and 69 % of urban women also gave affirmative answers to the above mentioned statement (Fig. 51) .

Fig. 51 – Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me” for Slavic males and females



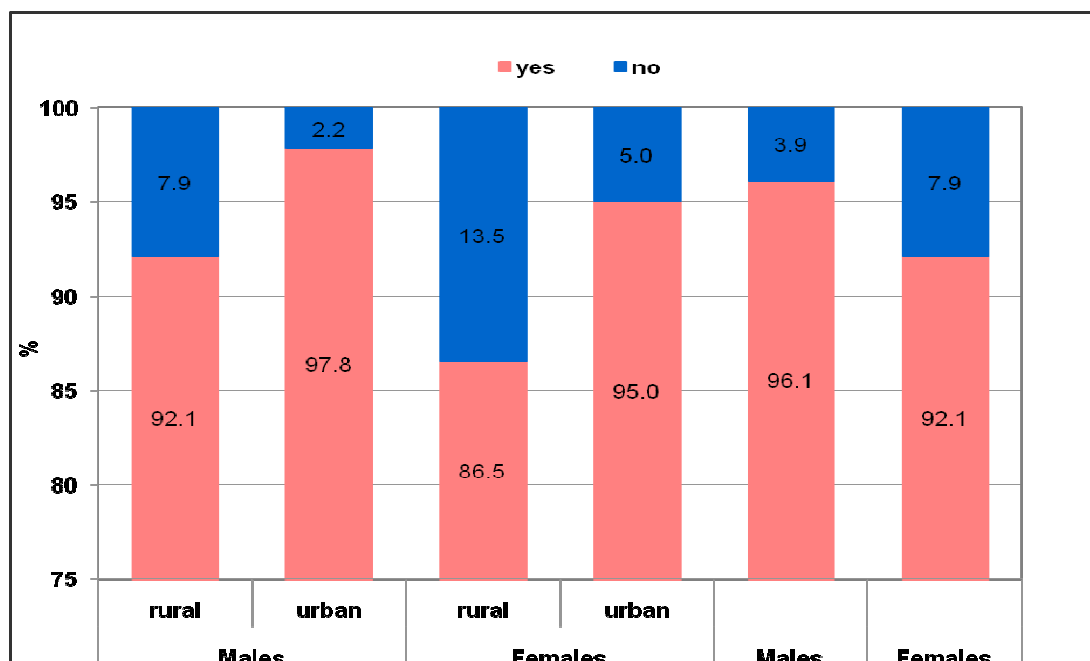
Q19: “I must feel better about my partner before I can change my behavior toward him/her”.

The base of any relations, including marriage, is mutual respect of the partners to each other. 96 % of the young men and 92 % of the young women agreed with the statement that respect towards a future spouse was a necessary constituent of marriage, as it could help to change the attitude towards him (her), if it was not very positive (Fig. 52).

An interesting moment is the fact that Slavic young women expecting more understanding and compromising from their partners are still sure that they themselves should feel better about their future spouses.

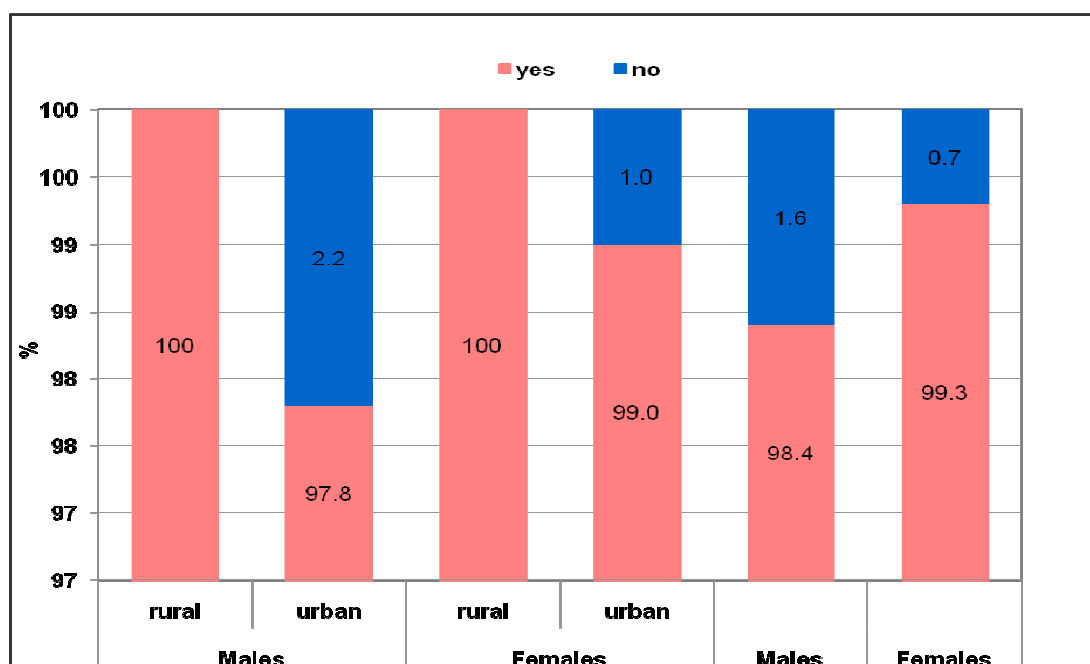
As for the answers of the young women both urban and rural ones, here the proportion of urban young women who gave affirmative answers to this item, turned out to be slightly larger than the percentage of rural women and made up 95 and 87. More than 98 % of urban young men also agreed with this statement, while the percentage of rural young men in this case made up 92 %. Nevertheless we can assume that the questioned young men and women are sure that respect towards partners is necessary for any relations and for marriage. These young men and women should feel better about their partners in the first turn.

Fig. 52 – Q19: “I must feel better about my partner before I can change my behavior toward him/her” for Slavic males and females



Q20: “Maintaining romantic love is the key to marital happiness over the life span for most couples”.

Fig. 53 – Q20: “Maintaining romantic love is the key to marital happiness over the life span for most couples” for Slavic males and females



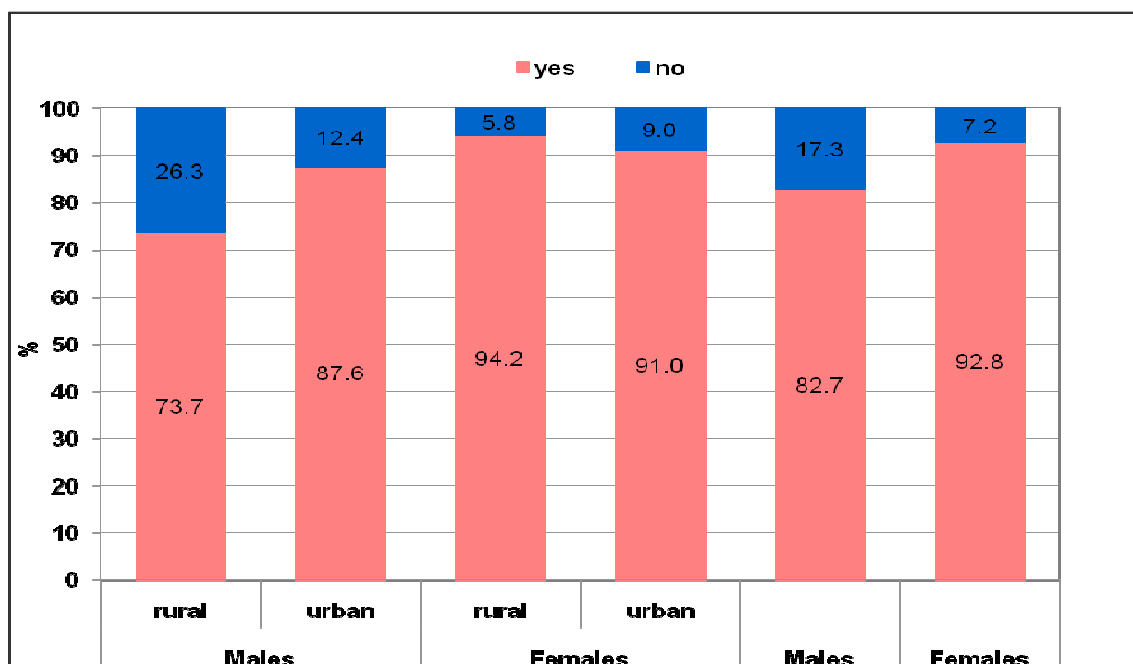
We can say with confidence that absolutely all the questioned young men and women are sure that maintaining romantic love in marriage is the key to marital happiness over the life span for most couples. It is especially well noticed if we compare these data with the data of Kazakh

respondents concerning this statement. The proportion of Kazakh young men and women adhering to such opinion turned out to be smaller in comparison with Slavic men and women of the same age. Expecting more understanding and compromising from partners, as Slavic young women, or, on the contrary, not expecting this, as Slavic young men, both men and women are sure that romantic relations in marriage are extremely necessary for spouses, as it is the key to their marital happiness.

Topic 5 Ways to achieve marital satisfaction for spouses

Q10: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement”.

Fig. 54 – Q5: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement” for Slavic males and females



The questioned young men and women disagreed in opinions concerning this statement. 90 % of young women agreed with the fact that marital satisfaction gradually increases, from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement (Fig. 54).

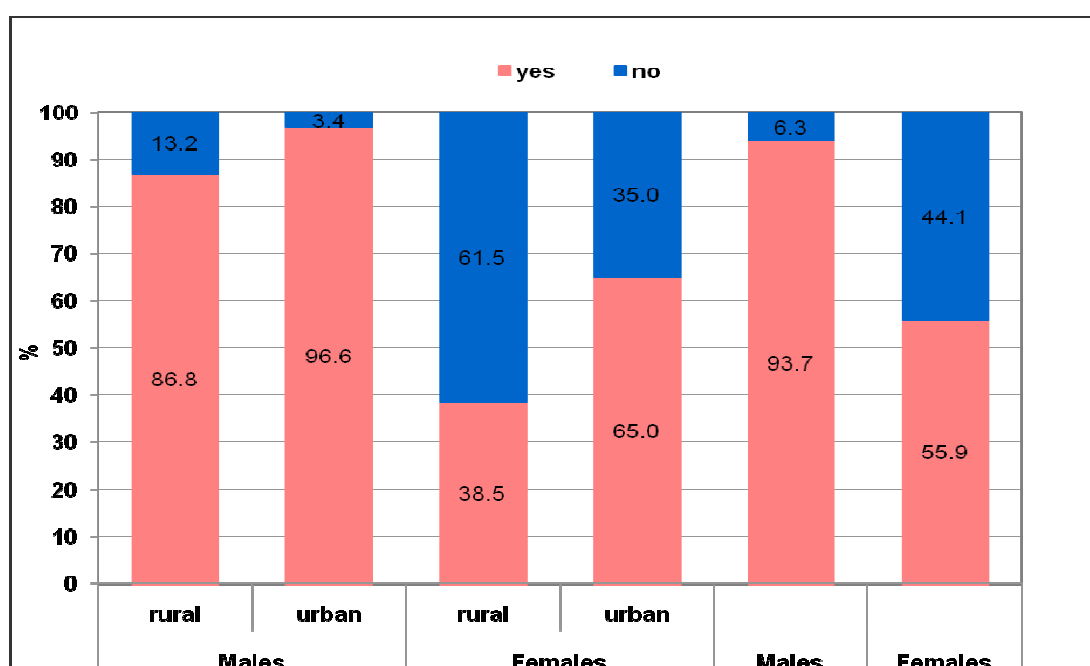
Though most young men gave positive answers to this statement, their percentage turned out to be smaller in comparison with young women, as it made 61.91 % of urban and 87 % of rural young women are sure that spouses achieve marital satisfaction gradually coming through the above mentioned cycles of marital and family life. More than 60 % of urban and rural young men also think that all these cycles are necessary for achieving marital satisfaction of the spouses.

Q14: “Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not”.

Slavic ethnic groups have a more liberal attitude towards cohabitation of partners before marriage than, for example, Kazakhs. Cohabitation is considered to let a young couple to learn the character, habits, etc. of each other in order to avoid misunderstanding before making such an important decision as marriage.

It can explain such a large percentage of the young men who gave affirmative answer to this statement, as it made 94. The percentage of rural young men who agreed with this statement is especially large, 97, in comparison with rural women, 65 % (Fig. 55).

Fig. 55 – Q14: “Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not” for Slavic males and females



An interesting moment is that in spite of the fact that most often a Slavic young woman cohabitating with her partner before marriage can count that she will not deserve a negative (disapproving) attitude towards herself from the direction of her parents, relatives or neighbors, the majority of the young women disagreed with this statement. 62 % of the young women who came from rural believe that cohabitation before marriage is not yet a guarantee of further marital satisfaction of the partners, while the percentage of urban young women who disagreed with this statement turned out to be rather smaller and made 35.

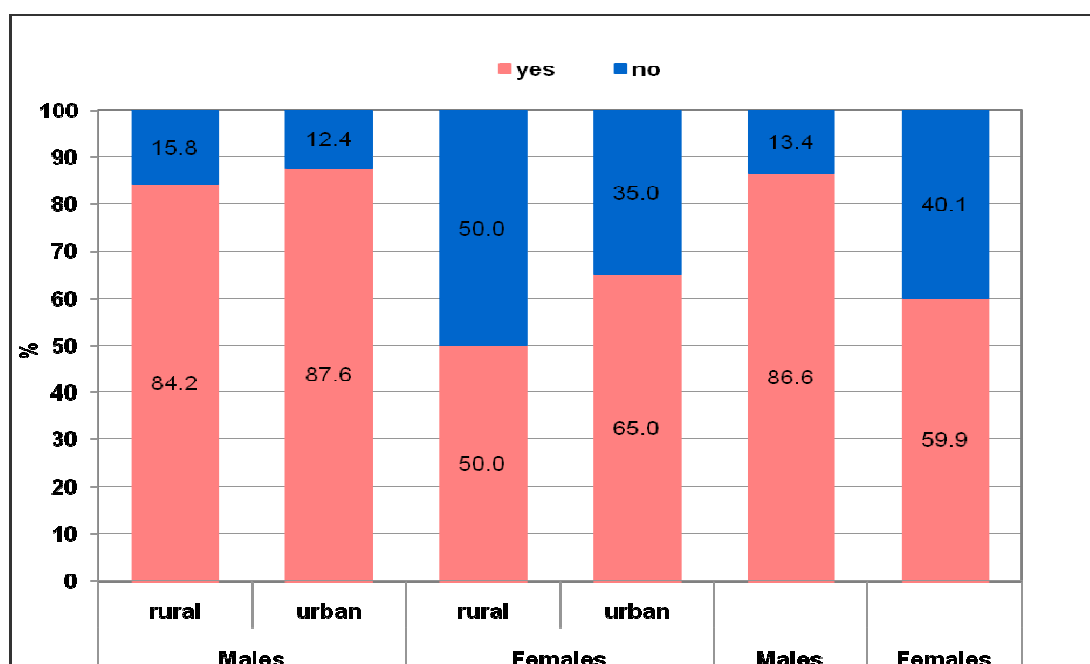
Differences between the answers of urban and rural young women can be explained by the fact that living in rural influences the attitude of these women to such things. It can also be affirmed that living in rural areas where all the villagers know each other also plays a definite role in formation of the attitude of young men and women towards marriage or cohabitation. Living in a village (aul), where, for example, the majority of the people are Kazakhs who have patriarchal (traditional) views on cohabitation of the young couple before

marriage, can result in the situation when their Slavic neighbors can begin changing their attitude not only towards this phenomenon but towards marriage and family on the whole.

However, it is necessary to note that most of the questioned Kazakh young men and women agreed with the statement that cohabitation before marriage increases marital satisfaction of the spouses in future. That is, they see nothing blamable in cohabitation of young couples before marriage. Here they agreed in opinion with the majority of Slavic respondents.

Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners”.

Fig. 56 – Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” for Slavic males and females



Not all the questioned students agreed with this statement. 40 % of the young women disagreed with the statement that the more positive or negative information is disclosed, the greater is marital satisfaction for both spouses. At the same time 87 % of the young men have a contrary opinion and think that the more spouses know about each other, the better their marriage will be. This statement has something in common with statement 14 (Fig. 55–56). In both cases the overwhelming majority of the young men gave positive answers to these statements. That is, it can be said that a significant part of the questioned Slavic young men think that cohabitation before marriage lets disclose more information (both positive and negative) about future partners and resulting from this gives an opportunity to have greater marital satisfaction for both spouses. Besides, both urban and rural young men adhere to this opinion, as their percentage made in this case 88 and 84.

Female respondents have less enthusiasm towards the fact that the information disclosed about the partner makes a marriage stronger. More likely they think that not all information on the past and even present life of spouses they disclose about each other can guarantee them a

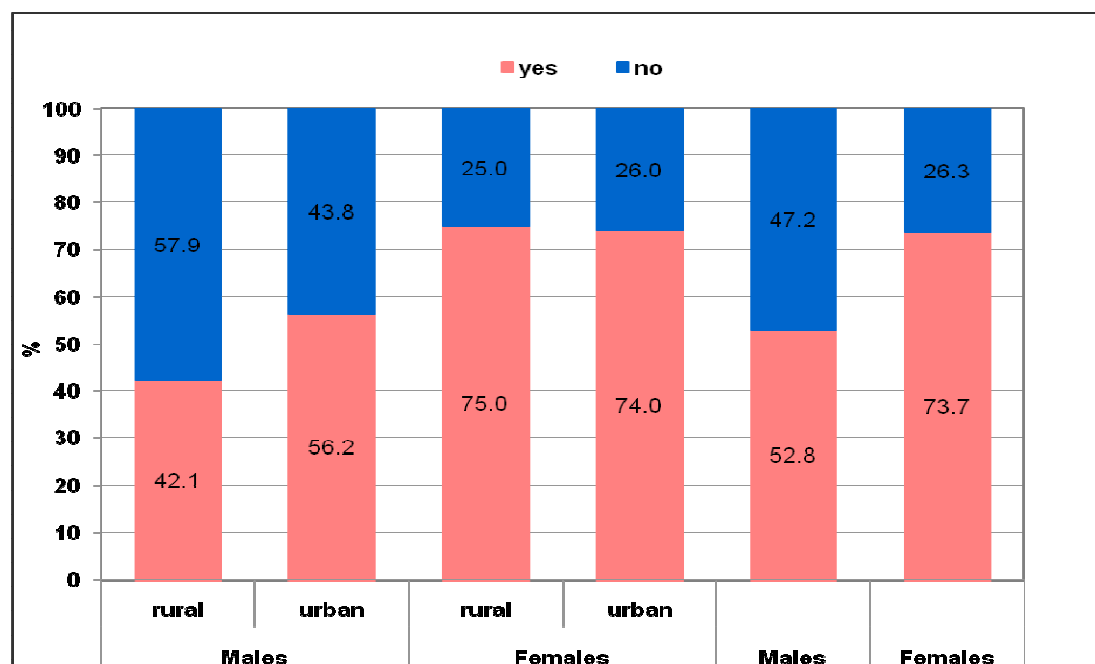
stronger and better marriage. So, for example, some information about a wife's past private life disclosed by her to the husband, can give an opposite effect.

Topic 5 Factors effecting marital satisfaction

Q3: "In most marriages having a child improves marital satisfaction for both spouses".

The majority of the respondents agreed with the statement that having a child improves marital satisfaction for both spouses. Nevertheless, the proportion of the respondents who gave affirmative answers to this statement turned out to be larger for the questioned young women than for the young men. So, the percentage of the young women in this case was 74, while for men it was 53. More than 55 % of urban young men believe that having a child can improve marital satisfaction for both spouses. The percentage of rural men who agreed with this opinion with urban men of the same age turned out to be smaller and made 42 % (Fig. 57).

Fig. 57 – Q3: "In most marriages having a child improves marital satisfaction for both spouses" for Slavic males and females



At the same time, the opinions of urban young women and women who came from rural absolutely coincided. The fact that a significant (larger) part of the young women backed this statement is rather explainable. Most women wish to be mothers, to give birth to a new human being, etc. But for some women having a child in the family can be a guarantee of her husband's not leaving her. Frequently women try to make men they like marry them by means of children. Most likely it explains the situation that half of the questioned men disagreed with the above mentioned statement.

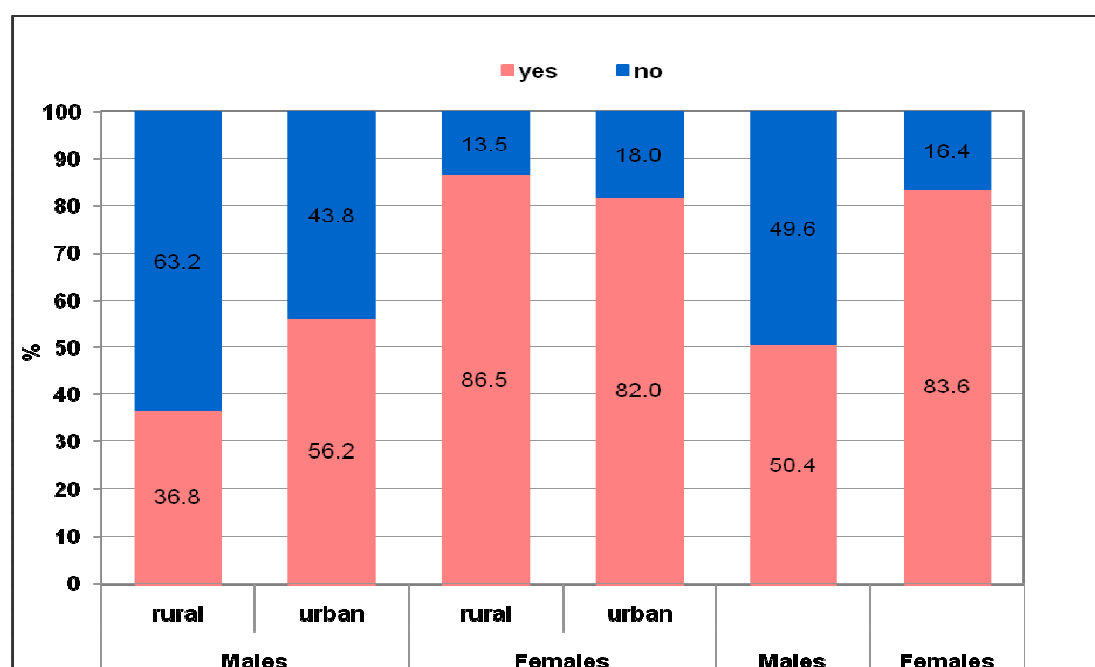
An interesting moment is the fact that the proportion of the respondents is larger among urban young men than among rural ones. It can probably be explained by the fact that lack of work in rural areas often makes men go searching for a job in the nearest cities and sometimes in the neighboring regions. A man can be away for a long time in search of a job.

In such conditions even having a child in the family is not able to improve marital satisfaction for both spouses.

Q4: “The best single predictor of overall marital satisfaction is the quality of couple’s sex life”.

More than 80 % of the questioned young women believe in the importance of the quality of couple’s sex life for marital satisfaction. At the same time only half of the questioned young men agreed with this statement. Especially small percentage of the people who gave affirmative answers to this item was for rural men, 38. The percentage of urban men, thinking that the best single predictor of overall marital satisfaction is the quality of couple's sex life, made up 56. Rural and urban young women hold a leading position in answers to this statement, 87 % and 82 % (Fig. 58).

Fig. 58 – Q4: “The best single predictor of overall marital satisfaction is the quality of couple’s sex life” for Slavic males and females



For Slavic ethnic groups, personal sex life in marriage or other intimate details are rather delicate topics in spite of the fact that such matters can be freely discussed between parents and children.

Q18: “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” (Topic 4).

Topic 6 Marital problems

Q12: “One of the most frequent marital problems is poor communication”.

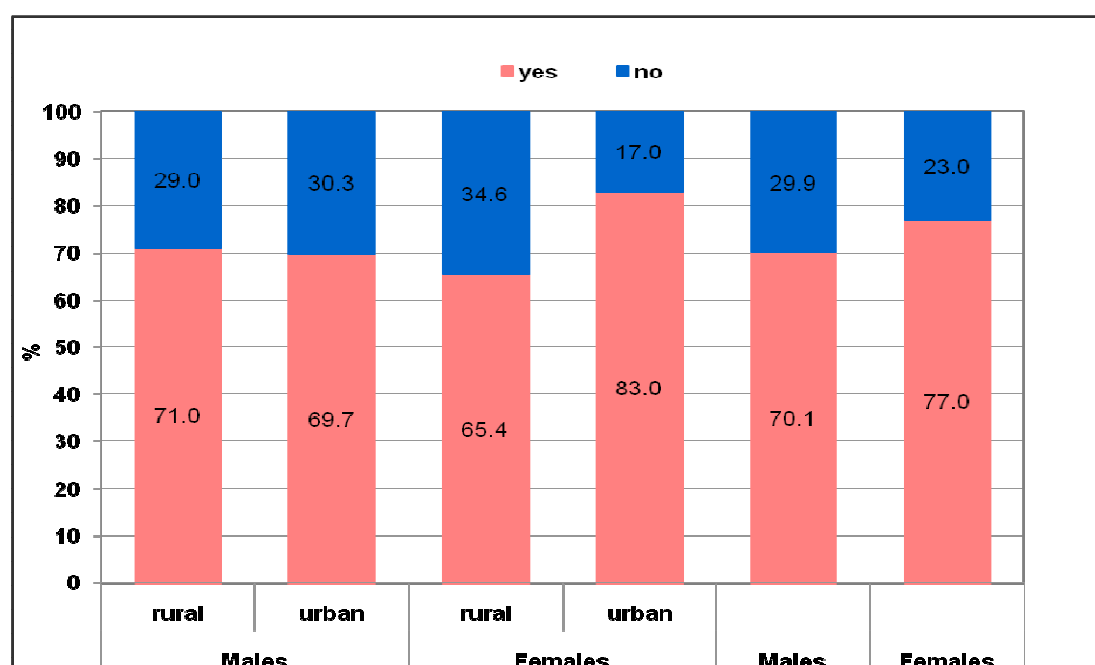
If there were significant differences in opinions concerning the above mentioned statements 3 and 4 observed among the respondents, the majority of the respondents agreed with the statement that poor communication is a very important problem for marriage.

70 % of the young men and 77 % of the young women are sure that poor communication in marriage is a serious problem. The percentage of urban men who agreed with this statement was

almost equal to the percentage of rural men, 71 % and 70 % (Fig. 59). The opinions of the female respondents concerning poor communication in marriage in this case are the following: 65 % of rural women and 83 % of urban ones. Such a large number of the respondents who agreed with the above mentioned statement is undoubtedly an evidence of the fact that male and female respondents consider poor communication in marriage a real threat for its existence. Partners, not spending enough time with each other, can feel deficit of communication. Here some difficulties may occur, as the spouses will not be able to understand each other well enough.

It should be emphasized that for both, Slavic and Kazakh young men and women good communication is one of the most significant component of any relationships, as it allows the partners feel each other better.

Fig. 59 – Q12: “One of the most frequent marital problems is poor communication” for Slavic males and females



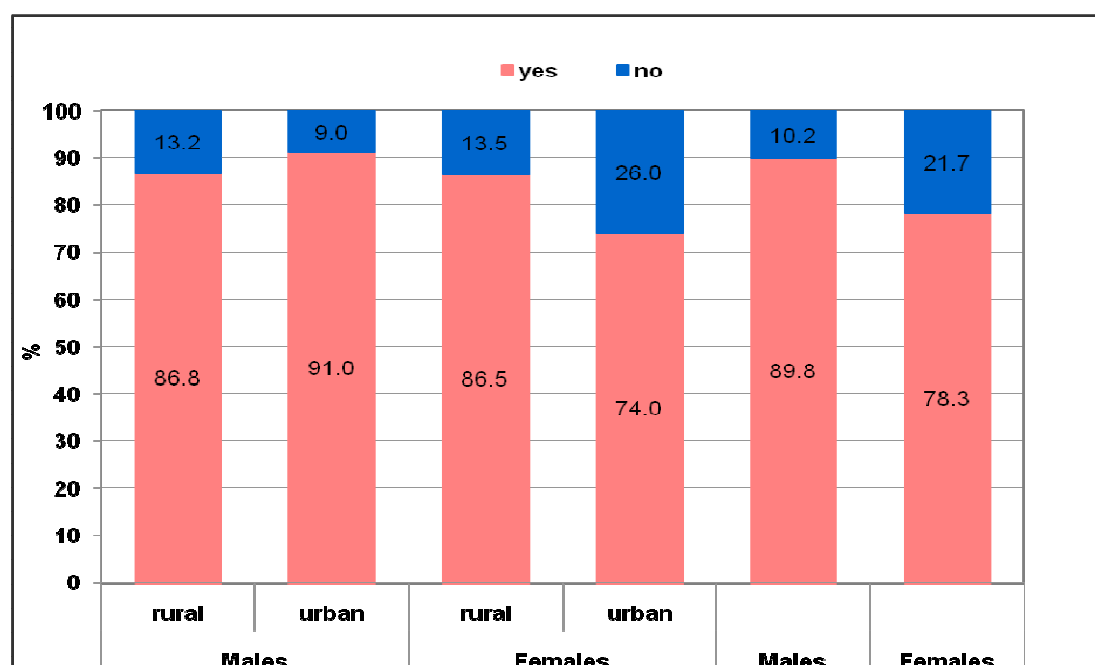
Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older”

In the article devoted to nuptiality in Kazakhstan, Agadjanian (1999) writes that early marriages are mainly characteristic for Slavic ethnic groups than for Kazakhs.

At the same time the overwhelming majority of the respondents believe that early marriages have more chance of eventual divorcing than marriages contracted at older ages. 90 % of the young men and 78 % of the young women are sure that early marriages will certainly end with divorcing. The percentage of Slavic respondents who agreed with this statement turned out to be significantly larger in comparison with Kazakh respondents. For urban and rural male respondents it were 91 % and 87 %. Smaller percentages can be observed for rural and urban female respondents, 87 and 74 (Fig. 60).

In Kazakh families there is a tradition that the youngest son lives with his parents after marriage (other married sons with their families also often live with their parents in their house; it is especially often met in rural areas). Slavic young men and women after coming of age try to live separately from their parents, to become psychologically and materially independent. It is no doubt that most young men aim at receiving good education in order to get a prestigious job in future, to get a lodging, etc., and as a result they postpone their marriages till the later time (older age). And early marriages more often end with divorces, since at such a young age one or both partners can be psychologically and materially unready for marital and family life. Most part of the respondents was probably guided by this principle.

Fig. 60 – Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older” for Slavic males and females



Topic 7 “A role of spouse’ behavior in marriage”

Q8: “If my spouse loves me, he/she should instinctively know what I want and need to be happy” (Topic 3).

Q10: “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement” (Topic 4).

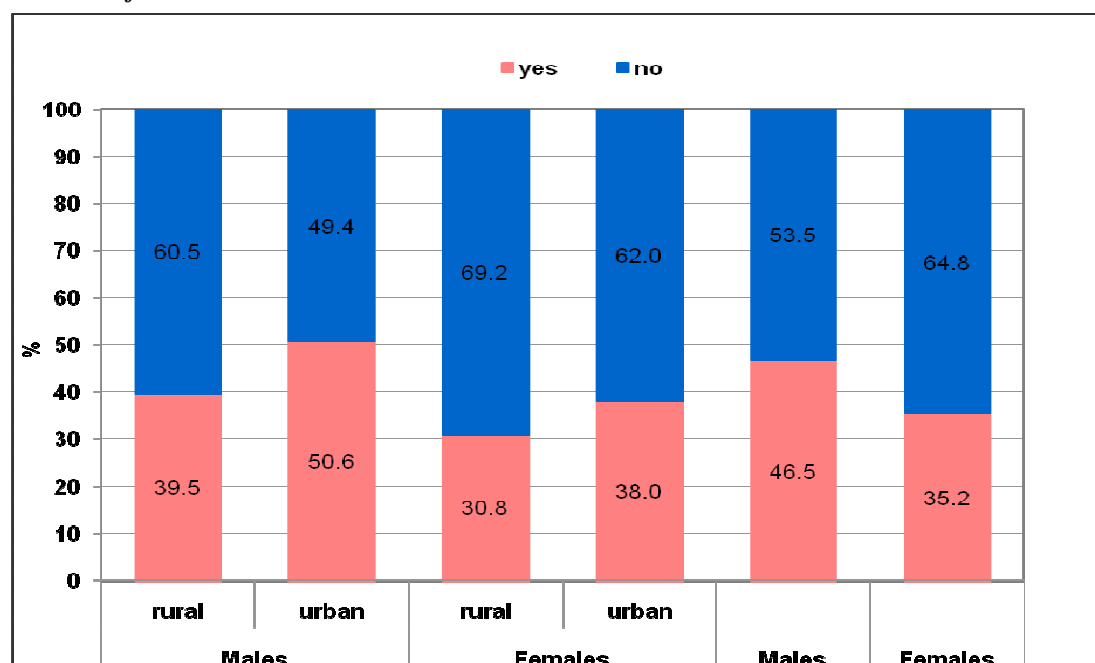
Q11: “No matter how I behave, my spouse should love me simply because he/she is my spouse” (Topic 3).

Q15: “I can change my spouse by pointing out his/her inadequacies, errors, etc.”.

54 % of the young men and 65 % of the young women are sure that they cannot change their spouses by pointing out his/her inadequacies, errors, etc. The percentage of those who disagreed with this statement is especially large for rural respondents, 61 for men and 69 for women. A rather small percentage of urban respondents agreed with the statement that they will be able to

change their spouses by pointing out his/her inadequacies, errors, etc. In this case it made 31 % for men and 38 % for women (Fig. 61).

Fig. 61 – Q15: “I can change my spouse by pointing out his/her inadequacies, errors, etc.” for Slavic males and females



If we compare these data with the opinions of the respondents concerning statement 19, we can say that most male and female respondents think that first of all they should change their own attitude towards their spouses. That is, if this attitude is not positive enough, it should be changed for the better. That is why most of the respondents think that it is better to change their own attitude towards partners than to try changing him/her by pointing out his/her inadequacies and errors.

In contrast to Slavic men of the same age more than a half of Kazakh men hold to the opinion that they are able to change their future wives by pointing out his/her inadequacies and errors. These young men are probably guided by the principle that traditionally in Kazakh marriages and families a man absolutely holds a leading position and usually his wife must implicitly obey him.

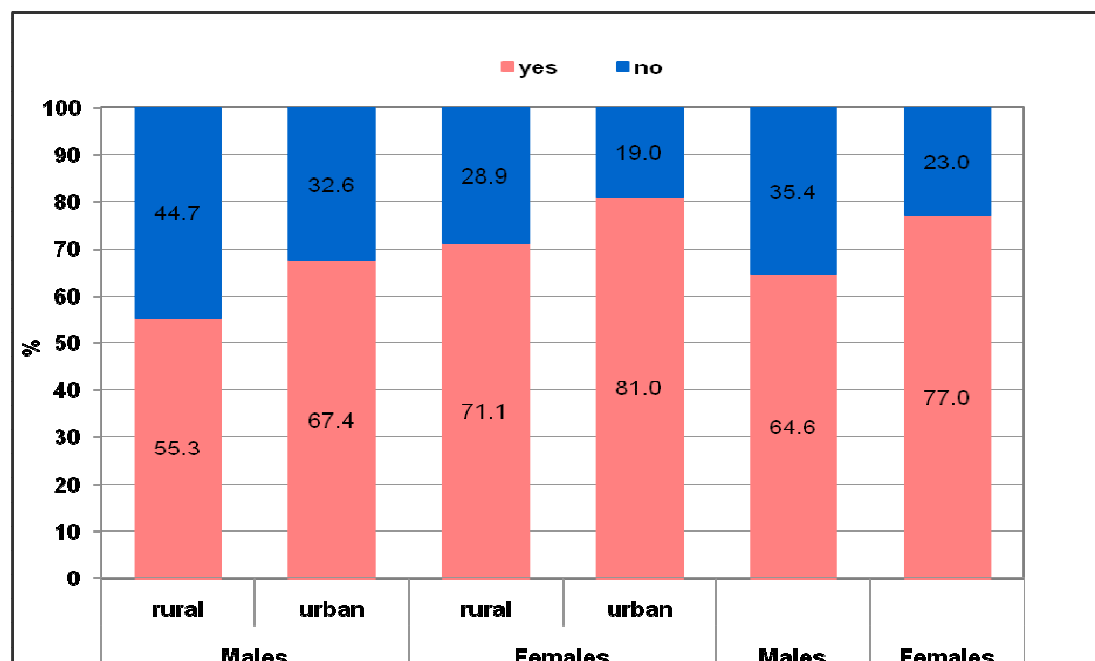
Q17: “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me” (Topic 3).

Topic 8 True information about marriage

Q2: “Today most young, single, never married people will eventually get married”.

Proceeding from the obtained data, it can be said that the majority of the respondents agree that all young and single people will eventually get married. This is the opinion of 65 % of the young men and 77 % of the young women (Fig. 62). It can also be said that urban and rural respondents almost agreed in the opinions as more than a half of the questioned young men and women gave affirmative answers to this statement.

Fig. 62 – Q2: “Today most young, single, never married people will eventually get married” for Slavic males and females



However, it should be noted that the percentage of urban respondents who agreed with this statement was larger in comparison with rural respondents of the same age. 67 % of urban young men and 81 % of urban young women believe that most of the young and single people will eventually get married, while the percentage of rural respondents were 55 for the young men and 71 for the young women (Fig. 62). It is noticeable that among Kazakh respondents who consider this statement true, the number of rural young men and women was larger than urban ones.

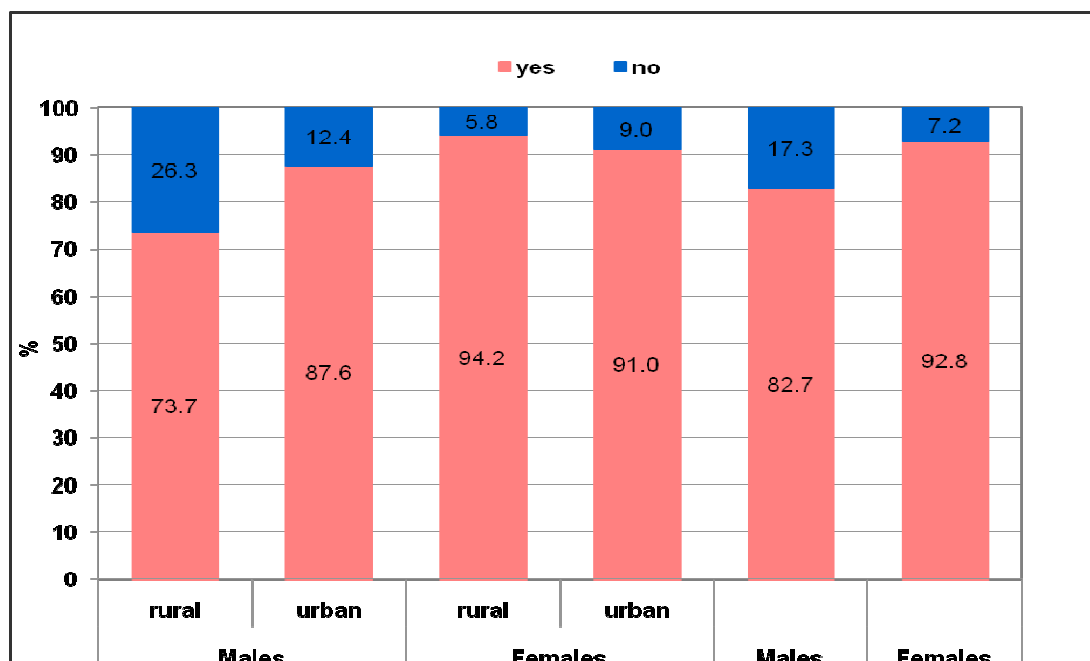
It is undoubtedly that no matter how busy young men and women are with studying or searching prestigious jobs or making good career, etc., getting married for most of them is only postponed till the later time (older age), but is not entirely cancelled. These young people's desire for getting good education or prestigious job is explained by their wish for being sure that in future they will have material and psychological potential for building marital and family life.

As it was said before, lack of jobs in rural areas forces the villagers to search for jobs in the nearest cities; in the first turn it relates to young men and women at capable age. Searching for job in a new place, difficulties with housing (lack of own housing in the city), etc. make men not hurry with tying themselves with marriage.

Q5: “The divorce rate in Kazakhstan increased from 1992 to 1999”

If judge by the respondents' answers, we can say that 83 % of the young men and 93 % of the young women agreed that divorce rate in Kazakhstan increased from 1992 to 1999. There is no significant difference observed between the questioned rural and urban women, 94 % and 91 % of these young women gave affirmative answers to this item. Among the young men the percentage of those who agreed with this item turned out to be larger for urban respondents and made 88, while for rural young men it was 74 (Fig. 63).

Fig. 63 – Q5: “The divorce rate in Kazakhstan increased from 1992 to 1999” for Slavic males and females



However, it should be noted that on the whole most Slavic and Kazakh respondents are sure that the peak of divorcing was observed in the mid of the 1990s, that is, at the time of the collapse of the Soviet Union, the socio-economic crisis. The peak of emigration of Slavic population was risen at that period. No doubt that these facts were reflected in the answers of the most Slavic respondents who believe that high divorce rate was an integral part of that period.

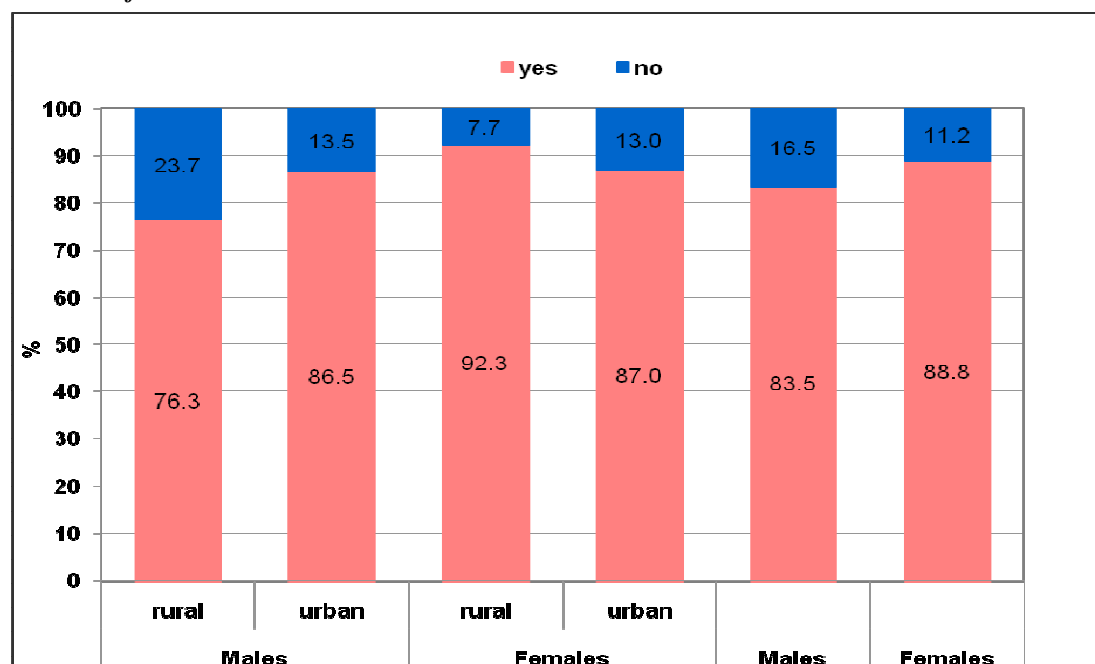
Q6: “A greater percentage of wives are in the work force today than in 1990”

More than 80 % of the respondents think that a greater percentage of wives are in the work force today than at the beginning of the 1990s. 84 % of the young men men and 89 % of the young women hold to such opinion (Fig. 64).

There is no significant difference observed between the questioned rural and urban young men and women. For urban men this percentage is 87, for rural ones it is 76. As for the urban and rural young men, the percentage is 92 for rural and 87 for urban

This statement is rather closely connected with the previous statement 5. No doubt that the respondents giving answers to item 6 proceeded from the fact that a large proportion of wives in the work force today is one of the consequences of deep socio-economic crisis in the mid of the 1990s. The most part of plants and enterprises was closed in that period and Slavic ethnic groups who were specialized in industrial spheres lost their jobs. And women who were mainly employed in the spheres of education, medicine, etc. (which also suffered from the crisis in the the mid of the 1990s) became the only earners in family and marriage. For some women involvement in small business was characteristic (that is, many women were engaged in “shuttle” business, buying things in neighboring countries, such as China or Kyrgyzstan and selling them at local markets).

Fig. 64 – Q6: “A greater percentage of wives are in the work force today than in 1990” for Slavic males and females



Q12: “One of the most frequent marital problems is poor communication”(Topic 6).

Q16: “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older” (Topic 6).

On the basis of the obtained data it can be said that on the whole, most of the questioned male and female respondents had a rather positive attitude towards marriage. However, they did not hurry to get married as they were sure that couples who married when partners were at young age had more chance of eventual divorcing than those who married when they were older. And poor communication is considered one of the most frequent marital problems, though most part of Slavic young men are sure that having a child in a family is not a guarantee of stable and happy marriage.

7.3 Descriptive findings of the American students

The results shown in Table 25 make it clear that American students in relation to some statements differ from Kazakh and Slavic students. The Table 27 shows that American students agreed with significantly fewer items on the marriage quiz than Kazakh and Slavic respondents.

A large number of the American students chose to respond positively on statements regarding having a child in marriage (Q3), marital satisfaction over life span (Q10), effect of cohabitation on later marital satisfaction (Q14), role of self-disclosure on marital satisfaction (Q18), feelings and behavior change of spouse (Q19), and about romantic love (Q20).

An interesting point is that fewer women chose to accept the items on the marriage quiz. Only 4 % of the young women agreed that marriages when one or both partners are under the age of 18 have more chance to end of divorce than marriages in the older age groups.

Tab. 27 – Percent of the American students answering “yes” on each item on the marriage quiz

Percentage of respondents answering on item			
Marriage quiz items	Answer	American	
		Males (N=127)	Females (N=152)
A husband's marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker	yes	48	27
1. Today most young, single, never married people will eventually get married	yes	45	47
2. In most marriages having a child improves marital satisfaction for both spouses	yes	67	47
3. The best single predictor of overall marital satisfaction is the quality of couple's sex life	yes	34	25
4. The divorce rate in Kazakhstan increased from 1992 to 1999	yes	0	4
5. A greater percentage of wives are in the work force today than in 1990	yes	0	4
6. Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker	yes	23	11
7. If my spouse loves me, he/she should instinctively know what I want and need to be happy	yes	23	24
8. In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping	yes	21	20
9. For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement	yes	35	50
10. No matter how I behave, my spouse should love me simply because he/she is my spouse	yes	13	26
11. One of the most frequent marital problems is poor communication	yes	12	0
12. Husbands usually make more life study adjustments in marriage than wives	yes	23	10
13.			

Tab. 27 – Continued – Percent of the American students answering “yes” on each item on the marriage quiz

Percentage of respondents answering on item			
Marriage quiz items	Answer	American	
		Males (N=127)	Females (N=152)
14. Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not	yes	55	50
15. I can change my spouse by pointing out his/her inadequacies, errors, etc.	yes	55	24
16. Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older	yes	23	4
17. Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me	yes	22	4
18. The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners	yes	89	81
19. I must feel better about my partner before I can change my behavior toward him/her	yes	78	81
20. Maintaining romantic love is the key to marital happiness over the life span for most couples	yes	45	58
Total		711	597

The same low percentage of the young women answered positively on the statement about the feelings and attitudes between spouses in marriage (Q17). None of the questioned women did not agree with the fact that lack of communication between spouses is one of the major problems in marriage. The young women gave the least positive responses to the statements of an increase in divorce rate in America from 1960 to 1980, and an increasing number of women involved in work in the period when the study was conducted.

It should be noted that in the opinion of the American women employment of wife has more negative impact on marital satisfaction of men (husbands) than working women themselves. Only 11 % of the young women are convinced that full employment of wife brings damage on her marital satisfaction, while 27 % of the young women agreed that in this case, the more suffering husband. Also one of the remarkable things is the attitude of the American women to statement of the position of men in marriage. Only 10 % of the young women have decided that a husband usually make life style adjustments.

More than half of questioned women agreed that living together before marriage helps couples get more satisfaction from his marriage later. 81 % of the American women believe that

openness and more trust in each other is important for marriage partners. The same percentage of the young women is confident that a good attitude to the partner is very important in marriage.

At the same time the American men had a few different attitudes toward above mentioned statements. None of the questioned men did not consider that the number of working women increased in 1980s compared with 1970s. Also, they did not agree with the fact that the divorce rate in the U.S. increased from 1960 to 1970. 13 % of the young men are confident that no matter how they behave in a marriage they can continue to expect love and understanding from his wife. Almost the same percentage of the young men agreed that the lack of communication between spouses is one of the most important marital problems. 89 % of the young men agreed that the more spouses will talk about themselves to each other (both good and negative information) then higher will be their marital satisfaction. Also, a high percentage of the American men responded positively on the statement about that it is necessary respectful to your partner, as it will reconsider its attitude if it was bad.

The questioned men, as well as the women felt that the full-time employment of women leads to more frustration of her husband rather than her own. However, the percentage of the young men who had such was significantly higher than that of women. 48 of the young men answered positively on statement about an employment of wife and low marital satisfaction of her husband. While the percentage of the young men men answered affirmatively to the involvement of women in labor force and her low marital satisfaction was 23.

In contrast to the women the slightly higher percentage of the American men agreed that the husband is usually regulates life style adjustments in marriage than wife. More than half of questioned men, as opposed to 24 % of the young women are confident that they can affect their partner, pointing to her inadequacies and errors.

However, in their relation to that for most spouses marital satisfaction increase gradually in marriage (by cycles) The American men lost share of women who hold this opinion, 35 % and 50 % respectively. The percentage of the young men who believed that having a child in marriage can positively affect marital satisfaction of spouses was significantly higher than the percentage of the young women, 67 for men and 47 for women.

Again, a higher percentage of young men agreed that the quality of sexual life is important for marital partners, it was 34 versus 25 for women. Less than a half percent of the young men believed that most of the young and single people will eventually get married, The majority of the young men believed that living together before marriage can help later for married couples (Tab. 27).

Thus, we can say that a high percentage of the young men and women responded positively to statements relating to feelings and behavior in marriage and cohabitation partners. Also here can be attributed statements concerning a child in marriage and attitude to marriage in general.

Nevertheless, a higher percentage of the young women compared with the young men chose not to accept the proposed statements on the marriage quiz. Larson (1984) explains this by saying that socialization encourages females to think and prepare more for marriage than males.

This in turn confirms Larson's finding that single college females report more readiness for the marital role than single college males.

No doubt it is obvious that the American young men and women are confident that in marriage husband and wife occupy the same position, and a significant role in reducing differences between them may play the fact that they are cohabiting before, which allowed them to get to know better each other. Most likely a positive attitude towards cohabitation before marriage affects the fact that only half of the questioned men and women are confident that not most young and single people ever to marry. A significant role in marriage, they also assign the behavior of spouses and their feelings,

7.4 Differences in attitudes towards marital myths among Kazakh, Slavic and the American students

Based on the above data we can conclude that there is obvious difference in relation to statements concerning marriage between Kazakhstani and the American students. In comparison with Kazakh and Slavic students the questioned American students were more practical and prepared for marriage because they believe in fewer myths about marriage. This is particularly demonstrated by statements regarding having a child in marriage and its effect on marital satisfaction of spouses and etc.

In most cases, many Slavic and Kazakh believe that having a child in marriage may help keep the husband and to save crumbling marriage. Most of the young women believe that a husband cannot dare leave his wife and child. In addition, support from relatives, friends and society in general will be on the side of a wife with a child than a husband. Besides, a large role in this problem play cultural factors. Kazakh young women to raise a child without a husband, especially if she gave birth out of wedlock is seen as indecent and condemned by relatives, neighbors, etc. Henceforth often girl's family try different ways (from simple persuasion himself to bringing this problem up to discussion among relatives) to marry a child's father to their daughter even if they do not satisfied with their marital life in the future. Among Russians and Ukrainians also possible to meet cases where settlement of such problems decided by women's family, but mostly, a young man and a young woman decide to do next. It often happens that spouses in marriage can only hold children, and they have long been dissatisfied with their marriage.

In this regard, the American young women have a different opinion. Only half of those questioned American women believe that marriage requires a child and it will have a positive influence on marital satisfaction for both spouses. No doubt, the American women are more easily relate to such a problem as born of children out of wedlock, and it usually is not condemned by her family and society as severely as among Kazakhs. On many issues the American women are more feminized and claim the same rights as men, certainly. Although it must be noted that discrimination in many rights, minority women's ability to participate in labor force had much

The vast majority of Kazakh and Slavic respondents, largely women, are convinced that marriage is impossible without having a child.

discussion in the mid of the 1960–1970s in the U.S., and a lot of works and research was devoted to this issue.

In American marriages often a husband and wife occupy the same position and equally involved in the regulation of adjustments and rules in marriage. There is no doubt, the example of parents, relatives or neighbors affected the case of the young men and women's attitude towards the problem of the position of a husband and a wife in marriage.

A majority of Kazakh and Slavic men and women believe that couples need sufficient communication with each other, as it can be fraught with serious consequences for marriage. In contrast, the American students, especially young women do not consider poor communication as a problem for marriage. Most of them much more important would be that spouses are more open and share any kind of information with each other.

It certainly suggests that the American young men and women are important that between couples trust and openness, and mutual understanding and satisfaction in marriage, they understand more as a self-disclosure of both spouses. The big popularity among the American couples has joint visit to the therapist sessions, where they openly share all kinds of information about themselves not only with each other but also with the therapist (analyst). Mostly, the therapist becomes a joint visit to the traditions, and a specialist in Marriage and Family Therapy can be a family physician.

Although it must be emphasized that much of Kazakh and Slavic respondents also stressed openness of the spouses in marriage.

Undoubtedly a big difference between Kazakh, Slavic and the American respondents is observed in relation to early marriage. Thus, the majority of Kazakh and Slavic young men and women confident that early marriages often end in divorce than marriages entered into older ages. At the same time as the majority of the American respondents were convinced of the opposite.

One of the interesting things is that Slavic respondents fewer believe that husband's marital satisfaction lower if his wife is work full-time, compared with other respondents. It must be said that they do not mind their wives working full time and do not see this as a threat to his marital satisfaction. However, more than half of Slavic students as well as Kazakh students believe that usually an active employment of wife has negative impact on her own marital satisfaction than her husband. Very low percentage of the American respondents agreed with this statement. It gives an opportunity to speak about the fact that Kazakh and Slavic students have more traditional views on the employment of wife and marital satisfaction of a husband. They tend to believe that a woman due to its nature, (homemaker) would prefer to pay more attention to marriage and successfully combining it with work, as in the case of Slavic men.

The American students, especially men, considered that full employment of wife has greater negative effect on a husband's marital satisfaction than her own.

We can say that family counseling in Kazakhstan does not enjoy such popularity like in America. Many couples in such cases prefer to turn to relatives or close friends, rather than entrust the family problems of an unrelated man, even a specialist.

Slavic young women agreed greater to the proposed statements in comparison with other respondents. It suggests that they, unlike the other respondents believe in more marital myths. In contrast the American women agreed fewer statements on the marriage quiz. We can say that Slavic women are very different from the American women in relation to marriage, marital myths. Above all they were the most romantic as a large percentage of them agreed with the statements concerning feelings in marriage. Slavic men in this regard were more similar to the American men because they less likely to believe in myths than other respondents. We can say that Kazakh men and women do not differ from each other in their attitude toward marriage and marital myths.

The marital behavior of Slavic and Kazakh students differs impressively from the American students in spite of this survey was conducted in the U.S. in 1980s.

Thus we can conclude that in general, Slavic and Kazakh young men are very different from the American students in relation to marriage, things exist in marriage, the position of spouses in marriage, and etc. That despite fact that today we can observe transformation of family and marital relationships (so-called westernization) Kazakh young men and women continue to believe in a greater myths about marriage. An interesting point is that marital behavior of Slavic young women who are less traditional than Kazakh women was absolutely not similar with marital behavior of the American women.

Kazakh and Slavic young men and women, in contrast to the American students have high expectations for marriage and from their marriage partner, believe that children can preserve marriage from divorce and etc.

Chapter 8

Factors relating to marital behavior of Kazakh and Slavic students

8.1 Factor Analysis

The purpose of this analysis was to distinguish several factors related to marital myths. The method of Factor Analysis was used in order to perform this analysis. Also we will be able to analyze the relationships among many variables in the example of few factors. Factor Analysis addresses the problem of analyzing the interrelationships among a large number of variables and then explaining these variables in terms of their common, underlying factors (Hair et al. 1979). Factor Analysis can help to identify the latent variables to learn something more interesting about behavior of our respondents; Identify relationships between different latent variables; Show that a small number of latent variables underlies the process of behavior we have measured to simplify the theory; to explain inter-correlations among observed variables (SAS/STAT® 9.2 User's Guide 2008). Principal Component Analysis was used as a method for factor extraction. Exploratory Factor Analysis was used as the statistical approach to examine the internal reliability of a measure. Factors are rotated using varimax method.

Finally, different scores were computed according to respondents' characteristics. As respondents characteristics we consider gender of the respondent, respondent's age, ethnicity of the respondent, the respondent's course of the study, place of residence of the respondent and the respondent's answers to its proposed statement.

Data for analysis were the respondents' answers to proposed 20 statements about marital myths. Procedure Means what was additionally applied on factor scores and about which more will be discussed below gave us the possibility to divide of the respondents into groups based on gender, ethnicity, as well as their place of residence.

Some of these characteristics were coded. Thus, the gender of the respondent expressed as upper case letters, as "M" for male and "F" for the women. Each of these proposed statements was designated as statement 1 – Q1, statement 2 – Q2, statement 3 – Q3, ... and statement 20 – Q20.

The respondents' answers on the questions on the marriage quiz were also coded. The answer "yes" was coded as "1", the answer "no" as "2" (Tab. 28).

Tab. 28 – Characteristics of the respondents used for computing factor scores (an example)

ID	Sex	Ethnicity	Age	Course	Place	Q1	Q2
1	F	Kazakh	18	1	urban	1	1
2	M	Kazakh	18	1	rural	1	1
3	F	Slavic	18	1	urban	1	2
4	M	Slavic	18	1	urban	2	1
5

Using the Principal Component Analysis as the method of Factor Analysis for all data by gender, ethnicity and place of residence of the respondent, we produce following in the Table 29. To extract the optimal number of factors may apply to the Kaiser-Guttman rule that is to use “Eigenvalues greater than one”. As this rule states the number of factors to be extracted should be equal to the number of factors having an Eigenvalue (variance) greater than 1.0

Tab. 29 – The Factor procedure: initial factor method: principal components

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.762	1.018	0.138	0.138
2	1.744	0.220	0.087	0.225
3	1.524	0.015	0.076	0.302
4	1.509	0.297	0.075	0.377
5	1.212	0.119	0.061	0.438
6	1.093	0.050	0.055	0.492
7	1.043	0.075	0.052	0.544
8	0.968	0.022	0.048	0.593
9	0.946	0.061	0.047	0.640
10	0.885	0.054	0.044	0.684
11	0.831	0.045	0.042	0.726
12	0.786	0.046	0.039	0.765
13	0.740	0.049	0.037	0.802
14	0.691	0.026	0.035	0.837
15	0.665	0.036	0.033	0.870
16	0.629	0.056	0.032	0.901
17	0.573	0.064	0.029	0.930
18	0.509	0.053	0.025	0.956
19	0.456	0.022	0.023	0.978
20	0.434	–	0.022	1.000

Note: 7 factors will be retained by MINEIGEN criterion

The Table 29 displays the Eigenvalues. The value of the first seven Eigenvalues is greater than 1, the eighth Eigenvalues is already equals 0.968 The first principal component explains about 13.8 %, a seventh principal component explains 54.4 % of the total variance.

The Eigenvalues indicate that seven components provide a good summary of the data. If the four components accounting for 37.7% of the total variance then the seven components explaining 54.4%.

Tab. 30 – Related factor loadings: rotation method: varimax

Items	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7
Q3	0.720	-0.015	0.098	0.094	-0.098	0.057	0.217
Q2	0.707	0.107	0.043	-0.022	-0.024	0.066	0.065
Q4	0.705	0.013	0.254	0.119	0.022	-0.066	-0.030
Q7	0.335	-0.204	-0.200	0.205	0.092	0.051	0.014
Q14	-0.001	0.740	-0.136	0.038	-0.047	0.100	-0.086
Q18	0.133	0.716	0.012	-0.169	0.073	0.112	0.062
Q15	-0.296	0.530	0.411	0.286	0.026	-0.057	-0.053
Q8	0.108	-0.044	0.753	-0.062	-0.098	0.144	0.031
Q10	0.445	-0.008	0.525	0.095	0.062	-0.021	-0.051
Q11	0.193	0.044	0.001	0.744	0.082	0.042	0.073
Q9	0.269	-0.134	0.443	0.514	0.030	-0.009	-0.136
Q12	0.376	0.317	-0.016	-0.475	0.072	-0.236	-0.189
Q5	-0.085	0.006	0.025	0.079	0.733	-0.036	0.215
Q6	0.137	0.086	-0.101	0.188	0.536	0.138	-0.185
Q16	0.004	-0.025	0.280	-0.369	0.473	0.097	0.154
Q1	0.117	0.087	0.266	0.174	-0.462	-0.199	0.252
Q19	0.016	0.153	0.197	-0.058	0.080	0.720	0.152
Q17	0.345	-0.141	-0.157	-0.061	-0.140	0.568	-0.326
Q20	-0.058	0.096	0.008	0.152	0.166	0.556	0.025
Q13	0.201	-0.074	-0.058	0.030	0.036	0.080	0.848

Note: bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

All seven factors have both positive and negative connections with these variables. The first component (factor) has large positive loadings for four variables (items). The correlation with items 3 (0.720), 2 (0.707), and 4 (0.705) is especially high. The second component (factor) is a contrast of item 14 (0.740), item 18 (0.716), and item 15 (0.530). Statements 8 (0.753) and 10 (0.525) are largely explained by factor 3, while statements 11 (0.744) and 9 (0.514) by factor 4. The next component (factor) is the greatest value (loading) for such statements as 5 (0.733), 6 (0.536), and 16 (0.473). Items 19 (0.720), 17 (0.568), and 20 (0.556), most have shown themselves in the sixth factor. At the same time as the seventh factor contained only one variable with the largest positive loading statement 13 (0.848). Thus, we have these seven factors in which these or other variables have large positive loadings.

For example, factor 1 included statements 3, 2, and 4 (Tab. 30). These statements contain information on potential factors that could affect the marital satisfaction of spouses. The questioned students believed that having a child and the quality of sexual life of spouses are important factors influencing on marital satisfaction.

Tab. 31 – Marriage quiz items by factors (based on the results of Factor procedure)

Factor	Marriage quiz items
Factor 1	Factors affecting marital satisfaction
Q3	In most marriages having a child improves marital satisfaction for both spouses
Q2	Today most young, single, never married people will eventually get married
Q4	The best single predictor of overall marital satisfaction is the quality of couple's sex life
Factor 2	An easy ways to achieve marital satisfaction for spouses
Q14	Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not
Q18	The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners
Q15	I can change my spouse by pointing out his/her inadequacies, errors, etc
Factor 3	A role of spouses' behavior in marriage
Q8	If my spouse loves me, he/she should instinctively know what I want and need to be happy
Q10	For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement
Factor 4	A role of spouse's behavior in marriage
Q11	No matter how I behave, my spouse should love me simply because he/she is my spouse
Q9	In a marriage in which the wife is employed full time , the husband usually assumes an equal share of the housekeeping
Factor 5	True information about marriage
Q5	The divorce rate in Kazakhstan increased from 1992 to 1999
Q6	A greater percentage of wives are in the work force today than in 1990
Q16	Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older
Factor 6	A role of feelings in marriage
Q19	I must feel better about my partner before I can change my behavior toward him/her
Q17	Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me
Q20	Maintaining romantic love is the key to marital happiness over the life span for most couples
Factor 7	A husband position in marriage
Q13	Husbands usually make more life study adjustments in marriage then wives
Out of factors	
Q7	Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker
Q12	One of the most frequent marital problems is poor communication
Q1	A husband's marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker

However, since we are working with a fairly large number of items, which are contained in our marriage quiz and since some of the statements were not included in the following seven factors presented, it would be correct to combine these 20 statements into groups according to

their content. This will allow us to understand how these or other statements related to the factors and why some of these items were not included in these components (Tab. 31).

However our data contain information on gender, ethnicity and place of residence of the respondents, and it is important to the application of Factor analysis taking into account these indicators. It is also necessary to remember the purpose of the survey which is an identification of the ethnic differences between the answers of the respondents.

For scientific reinforcement of our assumptions about the need to apply Factor analysis on gender, ethnicity and place of residence of respondents we used the Means procedure. Usually this procedure used primarily for answering on the questions about quantities as “How much?”, “What is the mean?”, “What is the variance?”, and etc.

Principal Component Analysis which was applied previously gave us seven factors what we have also used in following the Means procedure

We were interested in the answers on such questions as “What is the average scores of the respondents by gender for factor 1?”, “What is the average scores of the respondents by ethnicity for factor 1?”, “What is the average scores of the respondents by place of residence for Factor 1?”, and etc., thus for all seven factors.

The results allowed us to talk about the necessity to integrate gender, ethnicity and place of residence of respondents in the further analysis. The Table 32 shows the results of the Means procedure

Here we can observe the existence of the several groups by gender, ethnicity and place of residence of the respondents, the average scores of these components in one or another factor was not the same.

Factor 1 what was labeled before “Factors affecting marital satisfaction” shows that the average scores for males and females here are not the same. If for males this score is positive on the contrary for females it is negative. The same can be said about their involvement in the other six factors. As regards to the role of ethnicity of the respondents there is also observed a similar situation. Kazakh males and females exhibit approximately equal average scores for factors 1, 2, 4, 5, 6, and 7.

Results of factor 2 what was labeled “An easy ways to achieve marital satisfaction for spouses” show the greatest differences in the average scores of the respondents among Slavic males compared with Slavic females, and Kazakh males and females. This may reflect the fact that they were opposite in the view on some answers on the marriage quiz. Also significant differences was observed among Slavic males and females by rural and urban. Factor 3 what was labeled “A role of spouses’ behavior in marriage” show the opposite pattern. We can say that Kazakh males and females reacted differently in this case. The differences were observed among Slavic males and females for factors 1, 2, 4, and 7. With regard to the average scores to the residence of the respondents here are also might be noted several groups (Tab.32).

Most of the discrepancies observed among Kazakh rural and urban males for factors 1, 2, and 7. Factor 4 which was also labeled “A role of spouses’ behavior in marriage” demonstrates that males have more positive attitude towards these statements in comparison females. The

same can be said about Slavic respondents because their average score is positive in comparison with Kazakh respondents.

Tab. 32 – The Means factor scores relating to the respondents characteristics

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
by gender							
Males	0.212	-0.211	0.096	0.187	0.088	-0.025	-0.127
Females	-0.177	0.177	-0.080	-0.157	-0.074	0.021	0.106
by ethnicity							
Kazakh	-0.035	0.027	-0.161	-0.113	0.382	0.314	-0.076
Slavic	0.035	-0.027	0.161	0.113	-0.382	-0.314	0.076
by place of residence							
Rural	0.012	0.131	-0.008	0.018	0.184	0.036	-0.195
Urban	-0.008	-0.083	0.005	-0.011	-0.117	-0.023	0.124
by gender and ethnicity							
Males Kazakh	-0.020	0.023	-0.232	-0.129	0.415	0.425	-0.155
F Kazakh	-0.048	0.032	0.425	-0.099	0.355	0.220	-0.010
M Slavic	0.443	-0.445	-0.101	0.504	-0.238	-0.476	-0.099
F Slavic	-0.306	0.322	-0.060	-0.214	-0.503	-0.178	0.222
by gender, ethnicity and place of residence							
M Kazakh rural	-0.145	-0.011	-0.193	-0.142	0.602	0.362	-0.395
M Kazakh urban	0.116	0.059	-0.275	-0.115	0.212	0.493	0.105
FKazakh rural	-0.034	0.049	0.603	0.000	0.543	0.155	-0.286
F Kazakh urban	-0.057	0.020	0.349	-0.165	0.229	0.264	0.175
M Slavic rural	0.650	-0.315	0.009	0.625	-0.010	-0.415	-0.267
M Slavic urban	0.354	-0.501	-0.174	0.452	-0.336	-0.502	-0.027
F Slavic rural	-0.202	0.733	-0.239	-0.202	-0.624	-0.187	0.217
F Slavic urban	-0.360	0.108	0.033	-0.220	-0.439	-0.173	0.225

Factor 5 which contains statements with true information about marriage demonstrates that the average score were positive for males, as well as for rural respondents. Kazakh males and women were more positive to the statements relating to this factor, in comparison with Slavic respondents.

The average score of Kazakhs, as well as urban respondents was positive for Factor 6. By contrast, Slavic males and females, and rural respondents were negative here.

Factor 7 shows that Slavic respondents were positive. The average score was positive for Slavic females. Kazakh males and females, as well as, Slavic males had a negative value for this factor

Thus the results obtained from the Means procedure give us the opportunity to speak about the necessity of extending Factor analysis in the subsequent chapters. The Means procedure allocated data into several groups by gender, ethnicity, and place of residence of the respondents, and following Factor analysis will be conducted for each group separately.

8.2 Factor Analysis by Ethnicity and Gender

The Means procedure suggested using Factor Analysis for respondents separately by gender, ethnicity, and place of residence. As our main purpose was to identify whether the attitude of the students about marriage and marital myths is different between Kazakhs and Slavic because of the cultural background.

Kazakh males. The first component (factor 1) demonstrates Eigenvalues of 2.031 and the ninth component displays Eigenvalues of 1.017. Only these nine components demonstrate Eigenvalues greater than 1. This means, that only nine components should be retained by MINEIGEN criterion. The Eigenvalues also represent that nine components (factors) combined account for 64.5 % of the total variance (Tab. 33). This once indicates that nine components will provide a good summary of the data (“percentage of variance accounted for” criterion).

Tab. 33 – The Factor procedure: initial factor method: principal components for Kazakh males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.031	0.144	0.102	0.102
2	1.887	0.274	0.094	0.196
3	1.613	0.140	0.081	0.277
4	1.473	0.197	0.074	0.350
5	1.275	0.014	0.064	0.414
6	1.262	0.068	0.063	0.477
7	1.193	0.054	0.060	0.537
8	1.140	0.122	0.057	0.594
9	1.017	0.060	0.051	0.645
10	0.957	0.123	0.048	0.693
11	0.834	0.043	0.042	0.734
12	0.791	0.043	0.040	0.774
13	0.748	0.030	0.037	0.811
14	0.719	0.036	0.036	0.847
15	0.682	0.071	0.034	0.881
16	0.611	0.071	0.031	0.912
17	0.540	0.072	0.027	0.939
18	0.467	0.062	0.023	0.962
19	0.405	0.052	0.020	0.982
20	0.353	–	0.018	1.000

Note: 9 factors will be retained by Mineigen criterion

The Table 34 reveals quite a good structure. All nine factors have both positive and negative connections with variables. Factor 1 has large positive loadings for three variables (items). The correlation with the items “marriage” (0.823), “child” (0.513), and against “change of spouse” (0.440) is especially high. The second component (factor) consists with the item “early marriage” (0.717), the item “information” (0.601), and the item “cycles” (0.489

Tab. 34 – Related factor loadings: rotation method: varimax for Kazakh males

	Factor1	Factor2	Factor3	Factor4	Factor5
marriage	0.823	-0.058	-0.011	0.076	-0.036
change of spouse	-0.440	0.058	0.425	-0.175	-0.106
early marriage	-0.138	0.717	-0.105	0.033	0.056
information	0.342	0.601	0.242	-0.155	-0.104
cycles	-0.071	0.489	0.010	0.269	-0.093
divorce	-0.319	0.396	0.110	0.063	-0.367
cohabitation	0.036	0.063	0.768	0.013	-0.011
working women	-0.029	-0.084	0.548	0.084	-0.003
housekeeping	0.140	0.067	0.053	0.736	0.019
work and satisfaction II	-0.042	0.034	-0.120	0.618	-0.170
happy spouse	-0.126	-0.166	0.294	0.497	0.170
work and satisfaction I	-0.046	-0.186	0.253	0.253	0.672
communication	0.135	0.314	-0.037	-0.187	0.528
behavior of spouse	0.018	-0.082	0.278	0.145	-0.666
adjustments	-0.051	0.138	-0.229	-0.056	-0.021
child	0.513	-0.066	0.087	-0.016	0.081
sex life	0.158	0.076	0.111	-0.059	0.027
love and affection II	-0.139	-0.038	-0.085	-0.060	0.113
romantic love	0.170	0.101	0.120	0.191	-0.131
love and affection I	0.000	0.040	0.094	0.071	0.055

Tab . 34 – Continued – Related factor loadings:rotation method: varimax for Kazakh males

	Factor6	Factor7	Factor8	Factor9
marriage	-0.037	0.126	-0.008	-0.032
change of spouse	0.126	0.255	0.310	-0.020
early marriage	0.021	0.110	-0.001	0.027
information	-0.026	-0.270	0.087	0.308
cycles	0.344	0.290	0.067	-0.274
divorce	-0.116	-0.275	-0.189	-0.302
cohabitation	-0.046	-0.013	0.039	-0.074
working women	-0.118	0.073	-0.059	0.189
housekeeping	0.021	-0.090	-0.035	-0.010
work and satisfaction II	-0.349	0.385	0.104	0.239
happy spouse	0.284	-0.179	0.326	-0.031
work and satisfaction I	0.036	0.141	0.085	-0.083
communication	-0.511	0.041	-0.006	-0.127
behavior of spouse	0.018	0.173	0.079	-0.255
adjustments	0.659	-0.065	-0.081	-0.005
child	0.561	0.242	0.013	0.069
sex life	-0.003	0.862	-0.057	0.020
love and affection II	-0.049	0.027	0.773	0.207
romantic love	-0.063	-0.087	0.686	-0.280
love and affection I	0.028	0.028	0.008	0.857

Note: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

The item “cohabitation” (0.768) and the item “working women” (0.548) are largely explained by factor 3, while statements “housekeeping” (0.736), “marital satisfaction

II" (0.618), and "happy spouse" (0.497) by factor 4. Factor 5 is the greatest values (loadings) for such items as "marital satisfaction II" (0.672), "communication" (0.528), and "behavior of spouse" (0.667). Within sixth factor the highest values have statements "adjustments" (0.659) and "child" (0.561). Factor 7 has only one variable with high positive loading on statement – "sex life" (0.862). Factor 8 consists of high positive loadings on the item "love and affection I" (0.773) and item "romantic love" (0.686). The last component (factor) contains only one variable with high positive loading on statement "love and affection I" (0.857). The final communality estimates show that all the variables are well accounted for by nine factors, with final communality estimates ranging from 0.374 for the item "working women" to 0.794 for the item "sex life".

Thus, on the basis of the data of rotated factor pattern matrix we have nine factors for Kazakh males. Factor 1 shows what can affect positively marital satisfaction (the items 2 and 3) and impossibility of changing a marriage partner in a negative meaning in the item 15. Four items related to each other were marked out at once for factor 2. It can be said that factor 2 is devoted to the problem of divorces and ways how to achieve marital satisfaction. By the example of the item 10 it can be said that couples should not hurry with divorcing as marital satisfaction comes gradually, by cycles. The two items related to possible ways of reaching marital satisfaction (item 14) and participation of women in labor force (the item 6) are marked out for this factor. Factor 4 measures marital satisfaction for both spouses, that is the way to reach it (the items 9, 7, and 8).

Factor 5 demonstrates the reason why one of the spouses, in this case ,a husband, can be unsatisfied with marriage (the items 1 and 12), and how he can behave in marriage in such circumstances (the item 11). Factor 6 represents a position of a husband in marriage (the item 13) and again touches upon the problem of having a child in marriage and marital satisfaction (the item 3). Factor 7 has only one item which had the highest rate in comparison with other items (the item 4), it is about sex life of spouses. Factor 8 represents the significance of love and respect of spouses to each other for their marriage (the items 19 and 20). Factor 9 also to some extent represents the feelings in marriage, but in the meaning that they can be not the primary in it, as there are conjugal ties binding the spouses (the item 17).

Thus, on the basis of these data we can say that for Kazakh males having a child in marriage (since the item 3 had high loadings in the two factors at once) and sex life of spouses (the item 4 was singled out in a separate factor) are the most actual problems in marriage. It can be added here that for Kazakh males the reason of marital dissatisfaction of a husband is an excessive involvement of a wife in labor force and as a result insufficient attention to her husband.

Kazakh females. The Table.35 states that seven factors (components) should be taken for Kazakh females, as determined the table of Eigenvalues The first component shows 12.7 % whereas seventh gives 0.54 %, that is better to explain these factors.

Tab. 35 – The Factor procedure: initial factor method: principal components for Kazakh females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.548	0.595	0.127	0.127
2	1.953	0.434	0.098	0.225
3	1.519	0.187	0.076	0.301
4	1.332	0.154	0.067	0.368
5	1.178	0.061	0.059	0.427
6	1.118	0.018	0.056	0.482
7	1.099	0.110	0.055	0.537
8	0.989	0.054	0.050	0.587
9	0.935	0.022	0.047	0.634
10	0.913	0.070	0.046	0.679
11	0.843	0.004	0.042	0.721
12	0.839	0.087	0.042	0.763
13	0.752	0.041	0.038	0.801
14	0.711	0.050	0.036	0.837
15	0.661	0.034	0.033	0.870
16	0.627	0.049	0.031	0.901
17	0.578	0.065	0.029	0.930
18	0.513	0.048	0.026	0.956
19	0.465	0.040	0.023	0.979
20	0.426	–	0.021	1.000

Note: 7 factors will be retained by Mineigen criterion

The Table 36 displays Factor pattern matrix which represents standardized regression coefficients for predicting the variables by using the extracted factors. Factor 1 has high positive loadings on statemen “child” (0.691), statement “cycles” (0.593), statement “work and satisfaction I” (0.516), and statement “marriage” (0.498). Factor 2 measures both high positive and negative loadings on statements “love and affection I” (0.723) and “work and satisfaction II” (–0.714). Factor 3 consists of high loadings with the items “sex life” (0.713), “happy spouse” (0.520), and “housekeeping” (0.479). Such statements as “adjustments” (0.739), “working women” (0.629), and “communication” (0.616) significantly loaded for factor 4. Only two items such as “love and affection II” (0.753) and “romantic love” (0.527) are considered to be significant for factor 5. Factor 6 represents statements “information” (0.646), “divorce” (0.614), and “change of spouse” (0.467). The last factor consists of high positive loading on the item “early marriage” (0.712) and negative loading on the item “cohabitation” (–0.682). The final communality estimates represent that all the variables are well accounted for by seven factors, with final communality estimates ranging from 0.341 for statement “change of spouse” to 0.688 for statement “child”.

The item 3 concerning having a child in marriage has the largest absolute size of loading among others variables for factor 1. Except this, factor 1 contains statements on cycles in marital and family life and on having a child as an important component of this cycle for reaching marital satisfaction. Full-time employment of a wife at work results in marital dissatisfaction of a husband, as it is stated in the item 1 which is also represented by factor 1.

Tab. 36 – Related factor loadings: rotation method: varimax for Kazakh females

	Factor1	Factor2	Factor3	Factor4	Factor5	Factor6	Factor7
child	0.691	-0.190	0.114	0.274	-0.044	-0.048	-0.286
cycles	0.593	0.143	0.118	-0.018	0.105	0.205	0.026
work and satisfaction I	0.516	0.106	-0.232	-0.123	0.241	-0.191	0.319
marriage	0.498	-0.151	0.492	-0.014	-0.190	-0.107	0.030
behavior of spouse	0.411	0.322	0.089	-0.046	0.354	0.191	-0.195
love and affection I	0.024	0.723	0.219	0.064	-0.018	-0.050	-0.095
work and satisfaction II	0.021	-0.714	0.247	0.113	-0.026	0.028	0.043
sex life	0.047	0.010	0.713	0.097	0.033	0.022	-0.014
happy spouse	-0.021	-0.189	0.520	-0.148	0.454	0.142	0.033
housekeeping	0.126	0.199	0.479	-0.066	0.301	-0.161	-0.002
adjustments	0.132	-0.095	-0.094	0.739	0.202	0.043	-0.037
working women	0.020	0.309	-0.002	0.629	0.092	0.160	0.073
communication	-0.164	-0.338	0.184	0.616	-0.153	-0.068	0.053
romantic love	0.036	0.023	-0.014	0.105	0.753	-0.089	-0.239
love and affection I	0.102	0.022	0.187	0.172	0.527	0.142	0.194
information	0.057	0.175	0.060	0.140	-0.087	0.646	-0.117
divorce	-0.189	-0.266	-0.146	0.061	0.045	0.614	0.151
change of spouse	0.291	-0.062	-0.010	-0.082	0.163	0.467	0.033
early marriage	0.024	-0.008	0.189	0.122	-0.081	0.279	0.712
cohabitation	0.088	0.176	0.128	0.032	0.034	0.196	-0.686

Note: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

Besides, Kazakh females pointed out their interest in marriage. In the second factor two statements were represented. It turns out that for the questioned Kazakh females satisfaction of a husband is of more primary importance than their marital relations as a whole. Factor 3 represents the topic where the most attention is paid to the problem of couple's sex life and how the spouse can behave in marriage. However, if for Kazakh males this problem was singled out in a separate factor, as a separate topic for discussion, for Kazakh females this problem comes together with the rest ones. This factor also contains such statements as understanding of one spouse by the other and assuming of an equal share of housekeeping by a husband whose wife is employed full-time. It can be said that for Kazakh females the quality of sex life in marriage is very important as well as important how spouses behave with each other in marriage.

In Factor 4 a problem of participation of a wife in labor force and a husband's position in this situation are clearly followed; and these problems, occurring in marriage in the first turn are related to poor communication of the spouses. Love and respect of spouses over the life span are very important for Kazakh females as two statements devoted to these problems were represented in factor 5.

Kazakh females have too high expectations towards their future husbands, as they expect absolute understanding in order to make them happy and equal sharing of housekeeping. It can be said that in this sense they excessively idealize their future husbands.

The next factor contains the statements concerning the consequences of the information disclosed by the spouses to each other. Besides, a positive effect when spouses will know more about each other and marital satisfaction will increase, it can give negative effect such as increase of divorce rate among such couples. Since in this factor contains statement 15, it can be supposed that besides information disclosing by the spouses to each other, a spouse can try to change his/her partner by pointing out his/her inadequacies, errors, etc., partially those which are disclosed in order not to have secrets for more marital satisfaction.

However, since positive loading of this statement is smaller than the loading of the item 18 we can say that Kazakh femals consider it right first to disclose information to their husbands and only then to try changing him. Factor 7 contains information about the ways of reaching more marital satisfaction for both parents. If marrying at older age, as marriages at younger age inevitably finish with divorce, is considered by Kazakh females more sound decision for avoiding divorce, cohabitation before marriage for more marital satisfaction later is on the contrary considered a decision not giving positive results.

Thus, on the basis of the obtained data it can be said that Kazakhfemales , having a positive attitude to marriage, do not imagine it without having a child. Nevertheless, they do not hurry to get married at the young ages and see nothing good in cohabitation before marriage. Sex life of spouses is also important for them in marriage beside romantic love. To some extent they idealize their future husbands, imagining them as understanding, sensitive and even self-sacrificing.

Slavic males. The Table 37 represents the table of Eigenvalues of the reduced correlation matrix. Following the column of Eigenvalues we can say that eight components (factors) should be retained as a good summary of data. The first principal component explains only about 22.6 % and the eighth principal component gives 82.9 % of the total variance.

All loadings for factor 1 are higher or close to 0.5 (Tab. 38). Factor 1 has high positive loadings on sufficiently large number of variables as item “sex life” (0.887), item “child” (0.881), item “marriage” (0.779), item “communication” (0.759), and item “cycles” (0.711). Factor 2 is a contrast of statements “happy spouse” (0.900) and “cycles” (0.456) against items “behavior of spouse” (–0.792), and “work and satisfaction II” (–0.558). Such items as “housekeeping” (0.869) and “work and satisfaction I” (0.708) are positively loaded for factor 3. The item “adjustments” (0.893) and item “early marriage” (0.641) have significant loadings for factor 4. Only three variables for factor 5 can be taken into account as loadings significantly, statement 14 (0.831), statement 19 (0.622), and statement 17 (0.522). Factor 6 consists of high positive loadings on the items 18 (0.754) and 15 (0.718). Factor 7 has positive loadings on the items 6 (0.878) and item 5 (0.701). The last factor has loadings on the items 20 (0.803) and 19 (0.654).

Tab. 37 – The Factor procedure: initial factor method: principal components for Slavic males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	4.515	1.991	0.226	0.226
2	2.524	0.244	0.126	0.352
3	2.280	0.137	0.114	0.466
4	2.143	0.540	0.107	0.573
5	1.603	0.243	0.080	0.653
6	1.361	0.212	0.068	0.721
7	1.149	0.138	0.058	0.779
8	1.012	0.298	0.051	0.829
9	0.714	0.054	0.036	0.865
10	0.660	0.136	0.033	0.898
11	0.524	0.156	0.026	0.924
12	0.368	0.065	0.018	0.943
13	0.304	0.075	0.015	0.958
14	0.229	0.034	0.012	0.969
15	0.196	0.064	0.010	0.979
16	0.132	0.033	0.007	0.986
17	0.099	0.017	0.005	0.991
18	0.082	0.008	0.004	0.995
19	0.073	0.040	0.004	0.998
20	0.033	–	0.002	1.000

Note: 8 factors will be retained by Mineigen criterion

The final communality estimates display that all the variables are well accounted for by eight factors, with final communality estimates ranging from 0.592 for statement “change work and satisfaction I” to 0.926 for statement “happy spouse”.

Factor 1 contains the items concerning sex life of the partners, having a child in marriage, problem of poor communication of spouses, and periods (cycles) which are vital for any marriage. However, if these statements are considered depending on their loadings on factor, it should be noted that a problem of couple’s sex life and having a child (children) in marriage for Slavic males can be factors affecting marital satisfaction. Factor 2 is interesting by its statements with positive and negative loadings on the meaning of interpretation. Slavic males expect understanding, love and foreseeing their wishes from their future wives. At the same time, the contrary view is their attitude to the fact that a wife should forgive them and continue to love them just because he is her husband. That is, expecting understanding from their future wives, they at the same time do not consider it right to allow some incorrect behavior in marriage.

Factor 3 is devoted to the involvement of wives in labor force and husbands’ attitudes (how a husband can behave) to this process. As it is seen from the items of this factor, full-time employment of a wife does not result in lower marital satisfaction. If a wife is full-time employed, it does not mean that a husband assumes an equal share of housekeeping.

Tab. 38 – Related factor loadings: rotation method: varimax for Slavic males

Items	Factor 1	Factor 2	Factor 3	Factor 4
sex life	0.887	–0.040	0.200	0.068
child	0.881	–0.007	0.081	0.214
marriage	0.779	–0.117	0.046	0.376
communication	0.759	0.053	0.117	–0.169
cycles	0.711	0.456	0.241	–0.072
happy spouse	0.119	0.900	0.144	0.100
work and satisfaction II	0.182	–0.558	–0.162	–0.120
behavior of spouse	0.094	–0.792	0.464	–0.017
housekeeping	0.236	0.009	0.869	–0.009
work and satisfaction I	0.167	0.007	0.708	0.069
adjustments	0.138	0.029	0.012	0.893
early marriage	0.245	0.433	0.069	0.641
cohabitation	0.105	0.088	–0.020	0.080
love and affection I	0.419	–0.241	–0.273	–0.292
information	0.244	–0.081	–0.050	0.305
change of spouse	–0.376	0.112	0.388	–0.212
working women	0.144	0.071	–0.118	–0.227
divorce	–0.044	–0.003	0.088	0.210
romantic love	0.046	–0.010	–0.316	–0.108
work and satisfaction I	–0.013	0.036	0.009	0.216

Tab. 38 – Continued – Related factor loadings: rotation method: varimax for Slavic males

Items	Factor 5	Factor 6	Factor 7	Factor 8
sex life	0.052	–0.011	0.181	–0.033
Child	0.056	0.027	0.157	0.027
marriage	0.090	0.162	0.078	–0.092
communication	0.098	–0.331	–0.337	0.124
cycles	0.062	0.206	–0.220	0.083
happy spouse	0.203	0.134	0.109	–0.019
work and satisfaction II	0.160	0.431	–0.078	0.185
behavior of spouse	0.156	0.067	0.048	–0.119
housekeeping	–0.073	0.078	0.144	–0.154
work and satisfaction I	–0.027	–0.003	–0.222	–0.090
adjustments	–0.008	0.110	–0.043	–0.025
early marriage	0.225	–0.165	–0.126	0.105
cohabitation	0.831	0.266	0.130	–0.034
love and affection I	0.552	–0.283	–0.166	–0.197
information	0.326	0.754	–0.005	–0.085
change of spouse	0.018	0.718	0.083	0.167
working women	–0.008	0.101	0.878	–0.066
divorce	0.191	–0.136	0.701	0.495
romantic love	–0.160	0.039	0.068	0.803
work and satisfaction I	0.622	0.101	0.001	0.654

Note: Bold variables are statistically significant (greater or close to 0.5 and –0.5)

Red colored variables show high negative loadings on factors

In factor 4 statements about a role of a husband in marriage and divorcing in the young ages have a greater significance in comparison with other statements. They are probably united by

the fact that in marriages where the age of partners is only 18, the young men are not always ready to become the heads of the families and to take upon themselves corresponding responsibilities. Factor 5 contains the items on dependence of marital satisfaction of the partners, their cohabitation before marriage and obligatory respect to each other. In this factor there is also the item about the essence of marriage itself, on the fact that spouses are often tied not by mutual feelings but more by conjugal ties. However, this statement in this factor has a smaller loading than statements 14 and 19. Factor 6 more demonstrates a psychological side of marriage and relationships of the spouses, the statements on more disclosing of spouses to each other and ability or, on the contrary, disability of changing a marriage partner. It should be noted that these two statements turned out to be related to each other in factor 6 for Kazakh females. It can be assumed that the same as in case with Kazakh female respondents, Slavic males think that information disclosed by partners to each other makes it possible to change a partner if one spouse knows about his/her inadequacies and errors. Factor 7 contains information on greater women's employment in labor force today and increase of divorce rate in the mid of the 1990s. These statements are probably related to each other by the fact that, as the respondents believe, women are more actively involved in labor force in the mid of the 1990s, and it to some extent resulted in divorce rate in this period, though the number of working women increased for today. Factor 8 is devoted to maintaining romantic love in marriage and obligatory good attitude of spouses to each other. As in case with Kazakh females, where factor 7 contains these statements, the first role is given to maintaining romantic love in marriage over the life span.

Slavic males paid much attention to involvement of women in labor force, thinking that marital satisfaction should not decrease both for a husband and a wife.

Thus, it can be noted that on the whole Slavic males have positive attitude to marriage and sex life of spouses is of the same importance for them as maintaining romantic love in marriage. **Slavic females.** The results of data analysis of Slavic females give us the opportunity to consider seven factors to be retained with Eigenvalues greater than 1. The Table 39 displays the table of Eigenvalues, whereas the first principal component explains only 18.2 %, seventh principal component gives 67.4 % of the total variance.

Another part of output from this Factor analysis is a matrix of factor loadings and interpretation of these factors. Factor 1 consists of high positive loadings on the items "communication" (0.809), "information" (0.787), "change of spouse" (0.707), and "cohabitation" (0.664), and high negative loadings on the items "work and satisfaction II" (0.580) and "adjustments" (0.463). Factor 2 has significant loadings on the large number of items "marriage" (0.710), "child" (0.695), "sex life" (0.661), "love and affection I" (0.604), "love and affection II" (0.599), and "information" (0.519). Factor 3 measures high positive loadings only on the items "housekeeping" (0.723), "behavior of spouse" (0.693), and "divorce" (0.612). The item "work and satisfaction I" (0.808) has positive loading and the item "love and affection I" (-0.491) has negative loading for factor 4. As factor 5 displays only two variables have significant loadings for it. The item "cycles" (0.683)

has positive loading and item “divorce” (–0.522) has negative loading for it. Factor 6 represents two variables with high positive loadings, statement “early marriage” (0.780) and statement “working women” (0.709). The last factor provides only two variables but with high positive loading on the item “romantic love” (0.776) and negative loading on the item “work and satisfaction II” (0.453). The final communality estimates represents that all the variables are well accounted for by seven factors, with final communality estimates ranging from 0.519 for the item “love and affection II” and to 0.886 for the item “communication” (Tab. 40).

Tab. 39 – The Factor procedure: initial factor method: principal components for Slavic females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	3.639	0.869	0.182	0.182
2	2.770	0.962	0.139	0.321
3	1.808	0.149	0.090	0.411
4	1.659	0.383	0.083	0.494
5	1.276	0.039	0.064	0.558
6	1.237	0.137	0.062	0.619
7	1.099	0.129	0.055	0.674
8	0.971	0.155	0.049	0.723
9	0.816	0.048	0.041	0.764
10	0.767	0.048	0.038	0.802
11	0.719	0.104	0.036	0.838
12	0.615	0.079	0.031	0.869
13	0.536	0.051	0.027	0.896
14	0.485	0.074	0.024	0.920
15	0.412	0.023	0.021	0.940
16	0.389	0.069	0.019	0.960
17	0.319	0.107	0.016	0.976
18	0.212	0.028	0.011	0.986
19	0.185	0.098	0.009	0.996
20	0.087	–	0.004	1.000

Note: 7 factors will be retained by MINEIGEN criterion

Thus, we have seven factors for Slavic females. The obtained data let us to say that factor 1 is devoted to marital relationships of spouses and the position of a husband in marriage and marital satisfaction of a working wife. As it is seen from this factor, poor communication between spouses is a very important problem existing in marriage for Slavic females. Poor communication in marriage they relate to confidence between the spouses, and ability of changing the partner and influencing on him/her by pointing out his/her inadequacies and errors. Cohabitation before marriage can help the partners to know each other better in order not to have such problems.

Besides it, factor 1 contains the items concerning a husband’s position in marriage and a wife’s employment. Since these statements have a negative loading on Factor 1, it can be assumed that, by Slavic women’s opinions, together with the above mentioned statements, the position usually held by a husband in marriage and a wife’s employment can have here rather negative sequence, and it can have unfavourable effect on marital satisfaction for both spouses. Factor 2 also contains a rather large number of the statements, related to each other. However,

among the other items, the statement that ultimately all young single people will get married, takes the first place. Besides this, Factor 2 contains the statements on the necessity of having a child in marriage and the importance of the quality of sex life of the spouses. Slavic women put a feeling of respect to the partner in the number of the most important problems, but at the same time they expect understanding and attention from their partners.

Tab.40 – Related factor loadings: rotation method: varimax for Slavic females

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
communication	0.809	-0.066	-0.343	0.029	-0.231	-0.231	-0.047
information	0.787	0.330	-0.113	0.048	0.074	0.030	-0.059
change of spouse	0.707	-0.090	0.399	-0.071	0.190	0.009	0.042
cohabitation	0.664	-0.023	-0.219	0.258	0.173	0.031	-0.235
adjustments	-0.463	0.320	0.198	0.352	-0.431	-0.022	0.052
work and satisfaction II	-0.580	0.254	-0.139	0.190	0.181	-0.089	-0.453
marriage	0.178	0.710	0.021	-0.034	0.020	-0.021	-0.103
child	-0.249	0.695	0.011	0.250	0.013	-0.042	-0.147
sex life	-0.021	0.661	0.167	0.288	0.064	0.004	0.350
love and affection I	-0.345	0.604	-0.067	-0.491	0.009	-0.035	-0.104
love and affection II	0.107	0.599	0.180	-0.223	0.113	0.187	0.138
happy spouse	-0.033	0.519	0.383	-0.141	0.301	-0.201	0.409
housekeeping	-0.031	0.252	0.723	-0.079	0.210	-0.042	-0.155
behavior of spouse	-0.120	0.067	0.693	0.070	-0.020	0.229	0.005
divorce	-0.083	-0.086	0.612	0.215	-0.522	-0.112	-0.001
work and satisfaction I	0.034	0.025	0.028	0.808	0.081	-0.088	0.072
cycles	0.042	0.211	0.163	0.201	0.683	-0.011	-0.055
early marriage	-0.038	-0.144	0.049	-0.051	0.347	0.780	0.088
working women	-0.009	0.156	0.080	-0.070	-0.314	0.709	-0.121
romantic love	-0.117	0.028	-0.166	0.130	-0.037	-0.021	0.776

Note: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

Factor 3 demonstrates the following statements: a wife's employment and a husband's attitude to housekeeping in this situation, accepting of and agreement with any behavior of one marriage partner by the other only because they are married, and the problem of a high divorce rate. It should be said that the above mentioned statements are not so evidently connected to each other at the first sight. It can be only supposed that by Slavic females' opinions a husband must not only share housekeeping with a wife employed full-time, but also understand her and accept any behavior of her only because he is her husband.

In Factor 4 only two statements were noted: a husband's marital satisfaction depending on his wife's employment and conservation of marriage in spite of lack of feelings between spouses. A husband can be satisfied with a status of a working wife and his marital satisfaction will not decrease, but in this situation it will be difficult for a wife to accept her marriage and her husband if he has no feelings to her. Factor 5 contains information on the periods (cycles) in marriage (the child-bearing years, the teen years, the empty nest periods, etc.) having impact on reaching marital satisfaction, and the item about divorce rate. It can be assumed that by Slavic females' opinions lack or postponement of any link in these cycles (for instance, absence of

children) can result in divorce. Factor 6 is devoted to the problem of marriages at young ages and high divorce rate; and higher percentage of women involved in labor force. Factor 7 contains information on the necessity of maintaining romantic love in marriage but it will be difficult if a wife is not satisfied with her marital status.

Basing on the obtained data, it can be said that Slavic females have some steep demands and expectations towards their future husbands in marriage than other respondents. Having a child and quality of sex life in marriage is very important for them. Besides this, romantic love should be an obligatory factor in marriage, by their opinions.

8.3 Factor analysis by ethnicity, gender, and place of residence

As the Means procedure suggested this Factor analysis was used for urban and rural respondents separately to have more opportunity to compare Kazakh and Slavic respondents by their place of residence.

Kazakh rural males. The Table 41 displays that eight components can be used for Kazakh rural males. The first principal component explains only 12.2 % and eighth principal component gives 67.3 % of the total variance. The eighth principal components provide a good summary of data.

Factor 1 has significant loadings on four variables as item “child” (0.742), item “sex life” (0.671), item “marriage” (0.530) and item “divorce” (0.696). Factor 2 has high positive loadings on the item “happy spouse” (0.738), item “romantic love” (0.736), and item “love and affection II” (0.649). Such items as “cohabitation” (0.760), “working women” (0.555), and item “change of spouse” (0.540) are positively loaded for factor 3. Only two variables were significantly loaded for factor 4, the item “behavior of spouse” (0.813) was positive and the item “communication” (–0.525) was negative. Factor 5 represents high positive loadings on the items “love and affection II” (0.698), “information” (0.466) and high negative loading on the item “cycles” (0.604). Factor 6 consists of high positive loading only on statement “adjustments” (0.884). Factor 7 has positive loadings on the items “housekeeping” (0.813) and “work and satisfaction II” (0.683). Factor 8 consists of high positive loadings on statements “early marriage” (0.820) and “information” (0.573) (Tab. 42).

The final communality estimates represents that all the variables are well accounted for by eight factors, with final communality estimates ranging from 0.457 for statement “working women” and to 0.830 for statement “adjustments”.

Thus, we received seven factors, where this or that statement has a significant positive or negative loading. In factor 1 it can be seen that the item “child” has a more significant positive loading than other statements. However, there is the item about sex life of spouses and also the item about divorce rate with negative loading on this factor.

Tab. 41 – The Factor procedure: initial factor method: principal components for Kazakh rural males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.434	0.282	0.122	0.122
2	2.152	0.288	0.108	0.229
3	1.864	0.220	0.093	0.323
4	1.644	0.045	0.082	0.405
5	1.598	0.062	0.080	0.485
6	1.537	0.341	0.077	0.562
7	1.196	0.155	0.060	0.621
8	1.041	0.060	0.052	0.673
9	0.981	0.135	0.049	0.722
10	0.846	0.102	0.042	0.765
11	0.744	0.066	0.037	0.802
12	0.678	0.070	0.034	0.836
13	0.608	0.037	0.030	0.866
14	0.571	0.078	0.029	0.895
15	0.493	0.060	0.025	0.919
16	0.433	0.010	0.022	0.941
17	0.423	0.134	0.021	0.962
18	0.290	0.027	0.015	0.977
19	0.262	0.058	0.013	0.990
20	0.205	–	0.010	1.000

Note: 8 factors will be retained by Mineigen criterion

Thus, factor 1 tied a necessity of having a child in marriage, significance of sex life for both partners, and the fact that ultimately most of the young single people will get married. It turns out that Kazakh males consider marriage to be important for young men., and no matter how postponed was getting married by any reasons, ultimately most of the young single people will get married. And marital satisfaction by their opinions can be caused by lack of children or sex problems, which can result in high divorce rate. Factor 2 is more devoted to possible ways how to achieve marital satisfaction for partners in marriage. Kazakh rural males paid much attention to the importance of maintaining romantic love in marriage and respect to a partner. But at the same time they have great expectations from their wives and expect absolute understanding and support from them. Factor 3 contains the items concerning cohabitation of partners before marriage, higher percentage of wives employed in work force today, and the means of changing one partner by the other one. These statements are united by the fact that by the opinions of Kazakh rural males, the changes occurring in the society are interdependent. For example, now the majority of Kazakh women not only wish to work and to be more independent while not long ago a husband was the main and the only earner in marriage. That is the attitude to many things and phenomena was reviewed or acquired other forms due to socio-economic changes. The popularity of cohabitation before marriage among young people is a consequence of these changes.

Tab. 42 – Related factor loadings: rotation method: varimax for Kazakh rural males

Items	Factor 1	Factor 2	Factor 3	Factor 4
child	0.742	0.084	-0.018	0.186
sex life	0.671	-0.405	0.262	0.071
marriage	0.530	0.067	-0.326	0.446
divorce	-0.696	-0.205	0.107	0.273
happy spouse	0.013	0.738	0.263	0.089
romantic love	-0.119	0.736	0.032	0.110
love and affection II	0.165	0.649	-0.061	-0.158
cohabitation	-0.015	0.010	0.760	-0.034
working women	-0.106	0.130	0.555	0.174
change of spouse	0.058	0.069	0.540	0.235
work and satisfaction I	0.196	0.401	0.420	-0.357
behavior of spouse	0.081	0.007	0.112	0.813
communication	-0.066	0.041	-0.301	-0.525
love and affection I	0.095	-0.017	0.062	0.138
cycles	0.276	0.010	-0.031	0.271
Adjustments	-0.020	-0.001	-0.041	-0.064
housekeeping	-0.044	0.157	-0.037	-0.059
work and satisfaction II	0.015	-0.013	-0.133	0.258
early marriage	-0.121	0.104	-0.044	-0.047
information	-0.007	-0.029	-0.111	0.021

Tab. 42 – Continued – Related factor loadings: rotation method: varimax for Kazakh rural males

Items	Factor 5	Factor 6	Factor 7	Factor 8
child	-0.072	0.052	-0.145	-0.186
sex life	-0.137	-0.144	0.170	0.154
marriage	-0.044	-0.198	-0.190	-0.038
divorce	-0.357	-0.055	-0.133	0.041
happy spouse	-0.001	0.026	0.220	-0.151
romantic love	-0.279	-0.031	-0.132	0.221
love and affection II	0.220	-0.017	0.102	0.104
cohabitation	0.071	-0.200	-0.131	0.082
working women	-0.187	0.090	0.062	-0.211
change of spouse	0.360	0.184	-0.140	-0.056
work and satisfaction I	-0.066	-0.361	0.132	-0.080
behavior of spouse	-0.018	-0.121	0.042	0.034
communication	-0.129	-0.320	-0.212	0.232
love and affection I	0.698	-0.183	0.201	0.131
cycles	-0.604	0.058	0.234	0.344
adjustments	-0.160	0.884	-0.054	0.121
housekeeping	0.021	0.087	0.813	-0.125
work and satisfaction II	0.074	-0.385	0.683	0.213
early marriage	-0.056	0.030	-0.016	0.820
information	0.466	0.424	-0.022	0.573

Notes: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

Kazakh urban males. The above-mentioned factors (components) provide more entire and good structure as determined the table of Eigenvalues (Tab. 43). The first principal component shows here 12.5 % ,whereas ninth gives 0.715 %, and it gives a chance more detail explain obtained factors.

Factor 1 consists of significant positive and negative loadings on the items “divorce” (0.781), “information” (0.727), and “cohabitation” (0.467) and “work and satisfaction I” (–0.440). Factor 2 has high loadings on the item “behavior of spouse” (0.718) and item “romantic love” (0.711). Factor 3 displays positive loadings on the items “sex life” (0.849) and “communication” (0.465). Such items as “marriage” (0.817), “change of spouse” (–0.627), and “cycles” (–0.542) have positive and negative loadings for factor 4. Only two statements “happy spouse” (0.820) and “housekeeping” have high positive loadings for factor 5. Factor 6 measures high positive loadings on the items “working women” (0.867), “love and affection I” (0.539), and “work and satisfaction II” (0.469). Factor 7 provides only statement “adjustments” (0.805) with high positive loading and statement “communication” (–0.462) with negative loading. The items “child” (0.878) and “work and satisfaction II” (–0.418) can be used for interpretation for factor 7. The last factor has also two items with positive “love and affection” (0.851) and with negative “early marriage” (–0.512) loadings (Tab. 44)

The final communality estimates represents that all the variables are well accounted for by nine factors, with final communality estimates ranging from 0.511 for statement “cohabitation” and to 0.833 for statement “work and satisfaction II”.

Tab. 43 – The Factor procedure: initial factor method: principal components for Kazakh urban males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.489	0.408	0.125	0.125
2	2.081	0.227	0.104	0.229
3	1.854	0.196	0.093	0.321
4	1.658	0.158	0.083	0.404
5	1.500	0.136	0.075	0.479
6	1.365	0.161	0.068	0.547
7	1.204	0.088	0.060	0.608
8	1.116	0.089	0.056	0.663
9	1.027	0.099	0.051	0.715
10	0.928	0.052	0.046	0.761
11	0.876	0.137	0.044	0.805
12	0.739	0.069	0.037	0.842
13	0.670	0.092	0.034	0.875
14	0.579	0.083	0.029	0.904
15	0.495	0.031	0.025	0.929
16	0.465	0.159	0.023	0.952
17	0.306	0.035	0.015	0.968
18	0.271	0.068	0.014	0.981
19	0.203	0.029	0.010	0.991
20	0.175	–	0.009	1.000

Note: 9 factors will be retained by MINEIGEN criterion

Tab. 44 – Related factor loadings: rotation method: varimax for Kazakh urban males

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
divorce	0.781	0.074	–0.079	–0.204	0.006
information	0.727	–0.090	0.008	0.062	0.041
cohabitation	0.467	0.188	0.221	0.102	0.359
work and satisfaction I	–0.440	–0.334	0.260	–0.181	0.369
behavior of spouse	0.124	0.718	–0.098	–0.132	0.002
romantic love	0.020	0.711	0.204	–0.037	0.102
sex life	–0.058	0.033	0.849	0.028	–0.065
communication	0.158	–0.437	0.465	0.123	–0.095
marriage	0.101	–0.002	0.256	0.817	0.140
cycles	0.373	0.137	0.089	–0.542	0.294
change of spouse	0.103	0.244	0.363	–0.627	0.113
happy spouse	0.000	–0.046	–0.215	–0.111	0.820
housekeeping	0.160	0.239	0.168	0.221	0.556
working women	–0.021	0.042	0.066	0.003	–0.019
love and affection I	0.026	–0.491	–0.060	–0.017	0.015
work and satisfaction II	–0.086	0.221	0.392	0.172	0.287
adjustments	0.009	–0.133	0.058	–0.028	0.021
child	–0.018	–0.054	0.082	0.104	0.113
love and affection II	0.082	–0.016	0.111	–0.170	–0.118
early marriage	0.256	–0.056	0.346	–0.283	–0.242

Tab. 44 – Continued – Related factor loadings: rotation method: varimax for Kazakh urban males

Items	Factor 6	Factor 7	Factor 8	Factor 9
divorce	–0.173	0.201	–0.178	–0.050
information	0.141	–0.441	0.179	–0.006
cohabitation	0.003	–0.148	–0.031	0.218
work and satisfaction I	–0.062	–0.227	–0.105	–0.109
behavior of spouse	–0.036	0.001	–0.140	–0.162
romantic love	0.084	–0.141	0.093	0.310
sex life	0.049	0.053	0.106	0.053
communication	0.075	–0.462	–0.252	–0.060
marriage	–0.041	–0.105	0.092	–0.111
cycles	0.015	0.067	0.210	–0.213
change of spouse	–0.146	–0.140	–0.202	0.195
happy spouse	0.123	0.069	0.030	0.006
housekeeping	–0.232	0.012	0.207	–0.153
working women	0.867	–0.244	0.002	–0.095
love and affection I	0.539	0.089	0.286	0.197
work and satisfaction II	0.469	0.309	–0.418	0.143
adjustments	–0.122	0.805	0.036	–0.043
child	0.056	0.058	0.878	–0.061
love and affection II	0.024	0.035	–0.028	0.851
early marriage	0.132	0.219	0.206	–0.512

Notes: Bold variables are statistically significant (greater or close to 0.5 and –0.5)

Red colored variables show high negative loadings on factors

The obtained factor 1 says that, by the opinions of Kazakh urban males, now the number of divorces decreased in comparison with the mid of the 1990s. However, it had its consequences,

which can be observed nowadays, such as for example popularity of cohabitation of young couples before marriage. The item “work and satisfaction I” in factor 1 with negative loading can be explained by the fact that full-time employment of a wife resulted in constant marital dissatisfaction of a husband which can end with divorce. Factor 2 is focused on the behavior of one of the spouses with his/her marital partner, for instance, if one of them demands more attention and approval of whatever he/she does. A quality of sex life of the spouses is an obligatory attribute of marital satisfaction by the opinions of Kazakh urban male respondents in factor 3. Besides this, good communication between spouses is very important for a marriage. Marriage is necessary and moreover inevitable in the life of any person, as Kazakh male respondents believe. They agreed in this statement with rural males of the same age. However, such phenomena as pointing out inadequacies and errors by a wife in order to change him can be negative for the marriage. The situation when the

In the opinion of Kazakh urban males in recent years number of divorces has become less than it was at the beginning of the 1990s. However, it had its consequences, which can be observed today, such as popularity of couples' cohabitation before marriage.

spouses do not go through the so-called cycles in marriage can also have negative effect. Factor 5 probably explains the fact that a spouse assumes an equal share of the housekeeping with his wife not only because she is employed full time and he wants to help her, but because he loves her and wants her to be happy and satisfied with marriage. Factor 6 demonstrates that, by the opinions of Kazakh urban males, the percentage of women in labor force increased today. It in the first turn has a negative effect on their marital satisfaction. Factor 7 singled out the item “adjustments” among the other items, and this is an evidence of the fact that making more life study adjustments in marriage by a husband is important for Kazakh urban males, while poor communication between spouses has a negative effect on marriage. Having a child (children) help a marriage to be more harmonious and stable, as factor 8 shows, while participation of a wife in labor force has a negative effect on her marriage and in the first turn, on her marital satisfaction, as she, for instance, will not be able to pay much attention to her child (children). Factor 9 demonstrates that respect and understanding towards a marriage partner are very important for maintaining a marriage and one of the partners should understand it. Marriages at young age, when young spouses are not quite ready to build such relationships, will inevitably result in divorce. It can be assumed that for Kazakh urban males absolute mutual understanding of the spouses, harmonious sex life, and having children are obligatory components of a stable marriage. At the same time, full-time employment of a wife can have a negative effect on her marital satisfaction. Both Kazakh urban and rural males believe that it is a husband who makes more adjustments in marriage.

Kazakh rural females. The Table 45 displays Eigenvalues. The first principal component explains about 12.5 % of the total variance, the second principal component explains about 22.8 %, and the eighth principal component explains about 65.3 % of the total variance. The Eigenvalues indicate that eight components provide a good summary of the data.

Tab. 45 – The Factor procedure: initial factor method: principal components for Kazakh rural females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.506	0.460	0.125	0.125
2	2.046	0.277	0.102	0.228
3	1.769	0.054	0.089	0.316
4	1.716	0.256	0.086	0.402
5	1.459	0.108	0.073	0.475
6	1.351	0.190	0.068	0.542
7	1.161	0.112	0.058	0.600
8	1.049	0.092	0.052	0.653
9	0.956	0.064	0.048	0.701
10	0.892	0.053	0.045	0.745
11	0.839	0.051	0.042	0.787
12	0.789	0.131	0.039	0.827
13	0.658	0.082	0.033	0.860
14	0.576	0.050	0.029	0.888
15	0.526	0.034	0.026	0.915
16	0.492	0.103	0.025	0.939
17	0.388	0.049	0.019	0.959
18	0.340	0.075	0.017	0.976
19	0.265	0.042	0.013	0.989
20	0.223	–	0.011	1.000

Note: 8 factors will be retained by Mineigen criterion

The matrix of factor loadings represents eight factors (Tab. 46). Factor 1 has high positive loadings on the item “behavior of spouse” (0.642), item “love and affection I” (0.624), item “cycles” (0.553) and item “cohabitation” (0.536), and high negative loading on item “work and satisfaction II” (–0.609). Factor 2 has significant loadings on the items “communication” (0.746), “information” (0.737), and “adjustments” (0.562). Factor 3 displays high positive loadings on the items “marriage” (0.681) and “housekeeping” (0.597), and negative loadings on the items “working women” (–0.647) and “adjustments” (–0.481). The item “romantic love” (0.836) and item “love and affection I” (0.697) are significantly loaded for factor 4. As factor 5 displays, only two variables have high positive loadings here, the item “change of spouse” (0.706) and the item “sex life” (0.641). Factor 6 measures two variables with high negative loading on the item “divorce” (–0.754) and high positive loading on the item “child” (0.715). Factor 7 displays only two variables but with high positive loading on the item “work and satisfaction I” (0.802) and the item “happy spouse” (0.618). Factor 8 provides only statement “early marriage” (0.892) with significant positive loading.

The final communality estimates show that all the variables are well accounted for by eight factors, with final communality estimates ranging from 0.462 for statement “housekeeping” and to 0.825 for statement “early marriage”.

Tab. 46 – Related factor loadings: rotation method: varimax for Kazakh rural females

Items	Factor 1	Factor 2	Factor 3	Factor 4
behavior of spouse	0.642	-0.034	-0.057	0.286
love and affection I	0.624	0.119	0.094	0.180
cycles	0.553	0.035	0.085	-0.272
cohabitation	0.536	0.187	0.025	0.006
work and satisfaction II	-0.609	0.065	0.116	0.006
communication	-0.130	0.746	-0.054	-0.001
information	0.260	0.737	0.048	-0.028
adjustments	0.088	0.562	-0.481	0.200
marriage	-0.022	0.052	0.681	-0.064
housekeeping	0.287	0.001	0.597	0.063
working women	0.286	0.159	-0.647	-0.042
romantic love	0.212	-0.078	-0.165	0.836
love and affection II	0.035	0.088	0.108	0.697
change of spouse	0.003	-0.031	-0.151	-0.078
sex life	-0.114	-0.104	0.277	0.354
child	0.067	0.401	0.193	-0.106
divorce	-0.095	0.400	-0.001	-0.052
work and satisfaction I	0.051	-0.107	-0.081	-0.071
happy spouse	-0.006	0.183	0.237	0.424
early marriage	0.004	0.084	0.093	0.023

Tab. 46 – Continued – Related factor loadings: rotation method: varimax for Kazakh rural females

Items	Factor 5	Factor 6	Factor 7	Factor 8
behavior of spouse	0.019	0.132	0.257	-0.118
love and affection I	-0.081	0.127	-0.120	0.249
cycles	0.154	0.232	0.371	-0.132
cohabitation	0.439	-0.091	-0.159	-0.371
work and satisfaction II	0.379	0.337	0.061	-0.024
communication	-0.017	0.021	-0.051	0.007
information	-0.074	-0.118	0.081	0.060
adjustments	0.037	0.165	-0.143	0.109
marriage	0.173	0.230	-0.150	0.186
housekeeping	-0.019	0.045	0.028	0.128
working women	0.179	0.054	-0.148	0.223
romantic love	-0.151	-0.025	-0.090	-0.095
love and affection II	0.248	0.004	0.125	0.137
change of spouse	0.706	-0.046	0.136	-0.051
sex life	0.641	0.002	-0.129	0.088
child	0.094	0.715	0.065	-0.177
divorce	0.186	-0.754	0.041	-0.022
work and satisfaction I	0.067	0.054	0.802	0.102
happy spouse	-0.058	-0.145	0.618	-0.090
early marriage	-0.017	-0.101	0.040	0.892

Notes: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

We can say that such statements as “behavior of spouse”, “love and affection I”, “cycles” and “cohabitation” related to each other in factor 1. Thus, Kazak rural females believe that one

of the spouses must continue to love and accept his (her) partner no matter how he (she) had not behave and he (she) should do is because of conjugal ties. The cycles of marriage can also help marriage to survive. At the same time an active employment of wife may have negative impact on her attitudes towards marriage. Factor 2 suggests that Kazakh rural females agree that poor communication between spouses is one of the major problems in marriage. Moreover it is necessary for couples to tell more about themselves to each other, as it will help them better understand each other. Although the husband continues dictate life style adjustments in marriage. Factor 3 shows that Kazakh rural females believe marriage is not only inevitable but also necessary in everyone's life. The same necessity or rather the norm in marriage should be an equal share of the housekeeping between spouses. A negative side of marriage in this way is husband controls of life style adjustments. Furthermore, nowadays an increasing number of women involved in work that can also negatively affect marriage. A romantic relationship should be an indispensable attribute in marriage, shows factor 4. As can be seen from factor 5 the wife should try to change her husband, pointing to his inadequacies and errors, especially when it comes to sex life of spouses. Factor 6 makes clear that in the opinion of respondents, having children in marriage can resist the high divorce rate because a child improves marital satisfaction for both spouses. The results of factor 7 can be explained by the fact that if a husband loves his wife, even the fact that she is employed full-time will not be reflected in his marital satisfaction. Factor 8 identified only one statement concerning early marriages, which means that Kazakh rural females care about this problem but at the same time, they believe that such marriages often end in divorce than others.

It can be noted that Kazakh rural females look at marriage as something inevitable in the life of any person. Having a child in marriage cannot prevent a divorce. They also wish their husbands, making adjustments in marriage, to assume an equal share of housekeeping with them.

Kazakh urban females. The Table 47 measures that eight factors (components) can be taken for Kazakh urban females, as it determined the Eigenvalues. The first principal component measures 14.6 %, whereas eighth principal component explains about 63.7 %.

The final communality estimates show that all the variables are well accounted for by eight factors, with final communality estimates ranging from 0.493 for the item "cycles" and to 0.772 for the item "cohabitation".

The Factor pattern matrix displays eight factors (components) for Kazakh urban females (Tab. 48). Factor 1 consists of high positive loading on the item "work and satisfaction II" (0.691) and high negative loading on the item "love and affection I" (-0.740). Factor 2 measures significant positive loadings on the items "behavior of spouse" (0.664), "romantic love" (0.636), and "housekeeping" (0.603), and negative loading on the item "communication" (-0.483). Factor 3 has high positive loadings on the item "working women" (0.711), "adjustments" (0.664), and "communication" (0.455). The item "change of spouse" (0.759) and item "love affection II" (0.632) are significantly loaded for factor 4. The items "happy spouse" (0.720), "sex life" (0.613), and "divorce" (-0.590) can be taken into account for factor 5. Factor 6 represents the items "marriage" (0.720), "work and

satisfaction I" (0.645), and "child" (0.446) with high positive loadings. Factor 7 has high positive loading on the item "cohabitation" (0.851) and negative loading on the item "early marriage" (-0.514). Factor 8 represents only statement "information" (0.825) with high positive loading.

Tab. 47 – The Factor procedure: initial factor method: principal components for Kazakh urban females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	2.926	0.630	0.146	0.146
2	2.295	0.701	0.115	0.261
3	1.595	0.282	0.080	0.341
4	1.312	0.082	0.066	0.406
5	1.231	0.029	0.062	0.468
6	1.202	0.087	0.060	0.528
7	1.115	0.054	0.056	0.584
8	1.061	0.063	0.053	0.637
9	0.997	0.090	0.050	0.687
10	0.907	0.142	0.045	0.732
11	0.765	0.053	0.038	0.770
12	0.712	0.042	0.036	0.806
13	0.670	0.074	0.034	0.839
14	0.596	0.010	0.030	0.869
15	0.586	0.042	0.029	0.899
16	0.544	0.053	0.027	0.926
17	0.491	0.098	0.025	0.950
18	0.393	0.044	0.020	0.970
19	0.349	0.095	0.017	0.987
20	0.254	–	0.013	1.000

Note: 8 factors will be retained by Mineigen criterion

Factor 1 demonstrates the problem of a wife's employment having a negative impact on her marital satisfaction. In such circumstances, even marital ties between spouses can not influence a wife's feelings and behavior. At the same time factor 2 shows that a husband's love is important in marriage for Kazakh urban females, as they think he will accept any behavior of his wife. However, at the same time spouses should try to maintain some romantic love in their relationships. When spouses have romantic feelings, sharing housekeeping with a wife by a husband will be a norm in marriage, while poor communication between the spouses can result in divorce. Good communication between spouses is also important for the interviewed Kazakh urban females, as it can be seen from factor 3. It will not only help in marriages where wives are employed full-time, but will be important for distribution of the spouses' positions in marriage, as usually a husband makes life study adjustments in marriage. Changing a husband is also important for female respondents in factor 4.

Tab. 48 – Related factor loadings: rotation method: varimax for Kazakh urban females

Items	Factor 1	Factor 2	Factor 3	Factor 4
work and satisfaction II	0.763	-0.106	0.169	-0.008
love and affection I	-0.740	-0.060	0.108	0.047
behavior of spouse	-0.115	0.664	0.040	0.064
romantic love	0.125	0.636	0.138	0.017
housekeeping	-0.136	0.603	0.162	0.134
communication	0.418	-0.483	0.455	-0.006
working women	-0.121	0.094	0.711	0.001
adjustments	0.188	0.140	0.664	0.137
change of spouse	-0.048	0.088	-0.071	0.759
love and affection II	-0.072	0.057	0.347	0.632
cycles	0.052	0.365	0.040	0.423
happy spouse	0.296	0.164	-0.038	0.258
sex life	-0.102	0.014	0.387	-0.130
divorce	0.389	-0.033	0.115	0.146
marriage	0.180	0.051	0.089	-0.071
work and satisfaction I	-0.312	0.056	-0.073	0.080
child	0.217	0.295	0.171	0.154
cohabitation	-0.142	-0.001	-0.080	0.083
early marriage	0.270	-0.242	-0.025	0.465
information	-0.011	0.093	0.039	0.101

Tab. 48 – Continued – Related factor loadings: rotation method: varimax for Kazakh urban females

Items	Factor 5	Factor 6	Factor 7	Factor 8
work and satisfaction II	0.041	0.143	-0.011	-0.083
love and affection I	0.037	0.135	0.171	-0.055
behavior of spouse	0.141	0.157	-0.024	0.250
romantic love	-0.024	0.030	0.298	-0.012
housekeeping	0.319	0.012	-0.152	-0.400
communication	0.175	-0.089	0.061	-0.290
working women	-0.011	0.142	-0.137	0.285
adjustments	0.022	-0.049	0.063	-0.148
change of spouse	0.137	-0.062	0.042	0.183
love and affection II	-0.105	0.089	0.071	-0.132
cycles	-0.058	0.409	-0.078	-0.008
happy spouse	0.720	0.038	0.013	0.019
sex life	0.613	0.345	-0.078	0.288
divorce	-0.590	0.057	-0.188	0.255
marriage	0.311	0.720	0.103	0.097
work and satisfaction I	-0.146	0.645	-0.072	-0.170
child	0.070	0.446	0.360	-0.036
cohabitation	0.070	0.070	0.851	0.069
early marriage	0.065	0.136	-0.514	0.107
information	0.017	-0.066	0.026	0.825

Notes: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

Romantic love should be an obligatory condition of the spouses' relationships, as it has an essential impact on the quality of sex life, as the female respondents in factor 5 believe. If a

husband misunderstands his wife's wishes, he will not be able to make her happy, and it can result in divorce. The problems in sex life can also have a negative impact on the spouses' relationships. Factor 6 demonstrates the inevitability of marriage in the life of any young man in principle, but the most evident thing in this factor is the item "work and satisfaction I". It can probably be explained by both, the inevitability of marriage and inevitability of the impact of wives' full-time employment on husbands' low marital satisfaction. At the same time, having a child can help spouses' marital satisfaction. Factor 7 demonstrates the problems of "cohabitation" and "early marriage". They can be explained by the fact that cohabitation is better than early marriage, by the opinions of Kazakh urban females. Cohabiting before marriage, the partners can learn more about each other and their marriage will be more stable later than the marriage where the spouses are under the age of 18. Factor 8 demonstrates the problem of "information" which allows saying that one of the key moments in relationships of the spouses is their openness.

Thus, it can be noted that Kazakh urban females see nothing blamable in cohabitation of young people before marriage, in comparison with early marriages. More often the reason of divorces is not cohabitation of young men and women before marriage, but their marriage at young age. Absolute openness and good communication is also important for a stable and harmonious marriage.

Slavic rural males. The Table 49 represents the table of Eigenvalues. Using the Eigenvalues we can say that six components (factors) should be retained as a good summary of data. The first principal component gives 26.1 % of the total variance and the sixth principal component explains 82.1 % of the total variance.

The final communality estimates measure that all the variables are well accounted for by six factors, with final communality estimates ranging from 0.666 for the item "work and satisfaction II" and to 0.772 for the item "working women".

All loadings for factors in the Table 50 are higher or close to 0.5. Factor 1 consists of high positive loadings on the items "love and affection II" (0.888), "early marriage" (0.822), "information" (0.818), "adjustments" (0.796), and "cohabitation" (0.735). Factor 2 has high positive loading on the items "child" (0.853), "sex life" (0.819), "marriage" (0.623), and "communication" (0.492). The items "work and satisfaction I" (0.908), "housekeeping" (0.777), and "change of spouse" (0.465) are significantly loaded for factor 3. The items "working women" (0.867) and "divorce" (0.841) have high positive loadings for factor 4. The items "work and satisfaction II" (0.699) and "communication" (0.559) are positively loaded for factor 5. The last factor has negative loadings on the item "behavior of spouse" (-0.813) and positive loadings on the items "happy spouse" (0.715) and "cycles" (0.650).

Tab. 49 – The Factor procedure: initial factor method: principal components for Slavic rural males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	4.966	1.895	0.261	0.261
2	3.071	0.654	0.162	0.423
3	2.417	0.032	0.127	0.550
4	2.385	0.698	0.126	0.676
5	1.687	0.620	0.089	0.765
6	1.067	0.147	0.056	0.821
7	0.920	0.260	0.048	0.869
8	0.660	0.175	0.035	0.904
9	0.485	0.119	0.026	0.929
10	0.366	0.058	0.019	0.949
11	0.308	0.074	0.016	0.965
12	0.234	0.062	0.012	0.977
13	0.172	0.062	0.009	0.986
14	0.110	0.042	0.006	0.992
15	0.068	0.031	0.004	0.995
16	0.037	0.006	0.002	0.997
17	0.031	0.017	0.002	0.999
18	0.014	0.009	0.001	1.000
19	0.005	0.005	0.000	1.000
20	0.000	–	0.000	1.000

Note: 6 factors will be retained by Mineigen criterion

Tab. 50 – Related factor loadings: rotation method: varimax for Slavic rural males

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
love and affection II	0.888	–0.046	0.073	0.165	0.241	0.059
early marriage	0.822	0.058	–0.145	–0.036	–0.010	0.076
information	0.818	0.120	0.270	0.061	0.131	–0.085
adjustments	0.796	0.125	0.064	–0.233	–0.248	–0.039
cohabitation	0.735	0.074	0.018	0.176	0.274	0.195
child	0.293	0.853	–0.030	0.200	–0.042	–0.010
sex life	–0.057	0.819	0.219	0.238	0.288	0.044
marriage	0.446	0.623	–0.066	0.184	0.081	–0.397
work and satisfaction I	0.063	–0.003	0.908	–0.162	0.121	0.062
housekeeping	–0.052	0.355	0.777	0.126	–0.011	–0.055
change of spouse	0.212	–0.473	0.685	0.262	–0.117	0.109
working women	–0.242	0.309	–0.002	0.867	–0.096	0.016
divorce	0.317	0.160	0.080	0.841	–0.027	0.074
love and affection I	0.127	0.246	–0.206	–0.182	0.811	–0.057
work and satisfaction II	0.225	–0.058	0.248	0.076	0.699	–0.237
communication	–0.258	0.492	0.183	–0.478	0.559	0.102
happy spouse	0.433	–0.035	0.282	0.277	–0.096	0.715
cycles	0.221	0.392	0.380	–0.298	0.196	0.650
behavior of spouse	0.127	0.209	0.261	–0.066	0.313	–0.813
romantic love	0.000	0.000	0.000	0.000	0.000	0.000

Notes: Bold variables are statistically significant (greater or close to 0.5 and –0.5)

Red colored variables show high negative loadings on factors

Thus, we obtained six factors which can be applied to Slavic rural males. Factor 1 contains a rather large number of statements having high positive loading. Respect towards a partner is a key thing in factor 1, as it helps to maintain a marriage. Cohabitation of partners before marriage is also important for a stable marriage in future. That is, it can be said that for a stable marriage, in which both spouses feel marital satisfaction, both partners should know each other well before contracting marriage, as Slavic young men believe.

By their opinion, a stable marriage is a marriage where a husband makes life study adjustments. It is not quite clear why Factor 1 contains statement about early marriages. Early marriages more often than other marriages end with divorce, even if spouses are confident with each other. As factor 2 shows, having a child in the family as well as sex life is very important for marital satisfaction of both spouses. Both Slavic rural males and Kazakh rural males of the same age believe that most of the young single people will eventually get married as marriage is an essential part of a human life. A little less significant role for marital satisfaction is given by the respondents to sufficient communication between spouses. Factor 3 is devoted to a wife's full-time employment and a husband's position in this situation. As it can be seen from this factor, a wife employed full-time can expect her husband to share housekeeping with her even if he is not satisfied with marriage. In his turn, a husband can hope that he will be able to change his wife by pointing out her inadequacies and errors. Active participation of women in labor force resulted in the increase of divorce rate, especially in the mid of the 1990s. Factor 5 demonstrates the fact that a wife's full time employment has a negative impact in the first turn on herself, as she begins to feel marital dissatisfaction. Besides, a wife's marital dissatisfaction can increase due to poor communication with her husband. In order to make a spouse happier, it is necessary just to understand his wishes, as it is seen from factor 6. And when spouses undergo together the so-called cycles in marriage life, it makes their marriage more stable. At the same time not very good behavior of the wife, expecting understanding and approval from her husband, can on the contrary have negative consequences in marriage.

As most Slavic males believe, the more spouses disclose to each other, the more chances for their marriage to survive. One of the reasons of high divorce rate typical for the mid of the 1990s is a large number of women in labor force. Nevertheless, the respondents' attitude to full-time employment of wives remained rather positive.

Slavic urban males. In comparison with rural men the Factor procedure for urban males suggested using seven components. The first principal component displays 22.4 % of the total variance, the second principal component explains 37.5 %, and the seventh principal component explains 80.4 % of the total variance (Tab. 51). The Eigenvalues indicate that seven components can provide a good summary of the data.

The final communality estimates show that all the variables are well accounted for by seven factors, with final communality estimates ranging from 0.522 for the item "work and satisfaction I" and to 0.948 for the item "change of spouse".

Factor 1 consists of high positive loadings on the items "child" (0.919), "sex life" (0.915), "communication" (0.845), "marriage" (0.820), and "cycles" (0.807). Factor 2 has high positive loading on the items "happy spouse" (0.893) and "early marriage" (0.631), and high negative

loadings on the items “behavior of spouse” (–0.718) and “work and satisfaction–I” (–0.602). Factor 3 measures positive loadings on the items “love and affection–II” (0.858), “romantic love” (0.795), and “divorce” (0.524), and negative loadings on the items “work and satisfaction I” (–0.533) and “housekeeping” (–0.502). The items “change of spouse” (0.788) and “housekeeping” (0.642) have significantly positive loadings and statement “love and affection I” (–0.777) has negative loading for factor 4. Only two items as “information” (0.823) and “cohabitation” (0.447) are positively loaded for factor 5. The item “adjustments” (0.910) is significantly loaded for factor 6. The last factor has two statements with positive loadings “working women” (0.885) and “cohabitation” (0.578).

Tab. 51 – The Factor procedure: initial factor method: principal components for Slavic urban males

Items	Eigenvalue	Difference	Proportion	Cumulative
1	4.872	2.253	0.244	0.244
2	2.619	0.159	0.131	0.375
3	2.459	0.589	0.123	0.498
4	1.871	0.229	0.094	0.591
5	1.642	0.253	0.082	0.673
6	1.389	0.164	0.069	0.743
7	1.225	0.418	0.061	0.804
8	0.806	0.033	0.040	0.844
9	0.773	0.152	0.039	0.883
10	0.622	0.090	0.031	0.914
11	0.531	0.141	0.027	0.940
12	0.390	0.153	0.020	0.960
13	0.238	0.052	0.012	0.972
14	0.186	0.054	0.009	0.981
15	0.132	0.013	0.007	0.988
16	0.118	0.058	0.006	0.994
17	0.060	0.014	0.003	0.997
18	0.046	0.031	0.002	0.999
19	0.015	0.010	0.001	1.000
20	0.006	–	0.000	1.000

Note: 7 factors will be retained by Mineigen criterion

Thus, we shall interpret seven factors for Slavic urban males (Tab. 52). Factor 1 focusing on such items as “child”, “sex life”, and “marriage” in this case is similar to factor 2 for Slavic rural young males. That is, in this and that case the questioned males are convinced that marriage is impossible without having a child and good sex life of spouses. In addition, in the opinion of Slavic rural males, poor communication between spouses is bad for marriage. All the above mentioned is a norm for any marriage, and getting married is also a norm in the life of any person. In factor 2 the items “happy spouse” and “early marriage” are probably related to each other by the opinion of Slavic urban males that many spouses believe that if one partner loves another, he (she) will know how make the partner happy in marriage. At the same time if one of the spouses expects understanding and approval of his/her behavior from the partner can on the contrary result in negative consequences in marriage, such as for example low marital satisfaction. Factor 3 is also, like the previous factor, more devoted to the feelings and

relationships between spouses. Maintaining romantic love and respect for the partner is the key to marital happiness; otherwise, a marriage may end in divorce. There also may be problems with marital satisfaction of one of the spouses, in this case a husband, and it will also have a negative impact on sharing of housekeeping. Factor 4 also contains the item concerning “housekeeping”, but here it has a positive loading. For example, if spouses are able to influence inadequacies and errors of each other it can help them in sharing housekeeping. At the same time lack of willingness to interrelate between spouses on the contrary may give a negative result.

Tab. 52 – Related factor loadings: rotation method: varimax for Slavic urban males

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
child	0.919	-0.032	-0.007	-0.089	0.075	0.164	0.048
sex life	0.915	-0.062	-0.059	-0.049	0.045	0.147	0.074
communication	0.845	0.122	0.111	-0.280	-0.169	-0.168	-0.086
marriage	0.820	-0.023	-0.134	-0.061	0.290	0.257	-0.005
cycles	0.807	0.341	-0.036	0.138	0.123	-0.138	-0.014
happy spouse	0.204	0.893	-0.095	0.182	0.062	-0.034	0.229
early marriage	0.398	0.631	-0.069	-0.034	-0.093	0.396	-0.187
work and satisfaction II	0.049	-0.602	0.217	-0.114	0.402	-0.034	0.082
behavior of spouse	0.150	-0.834	-0.326	0.225	-0.027	-0.043	0.063
love and affection II	0.098	-0.031	0.858	0.086	-0.024	-0.095	-0.137
romantic love	0.006	-0.018	0.795	0.013	-0.086	0.011	0.113
divorce	-0.072	-0.120	0.524	0.125	-0.431	0.411	0.371
work and satisfaction I	0.327	-0.086	-0.533	0.177	-0.249	0.127	-0.115
change of spouse	-0.267	-0.057	0.077	0.788	0.370	-0.329	0.034
housekeeping	0.417	-0.099	-0.502	0.642	-0.237	-0.029	0.070
love and affection I	0.276	-0.184	-0.122	-0.777	0.062	-0.329	0.131
information	0.199	-0.125	-0.031	0.163	0.823	0.194	0.099
adjustments	0.175	0.119	-0.103	0.010	0.140	0.910	-0.063
working women	-0.028	0.009	0.095	0.038	-0.011	-0.008	0.885
cohabitation	0.100	0.017	-0.077	-0.185	0.447	-0.122	0.578

Notes: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

As it can be seen from factor 5, Slavic urban males, as well as Kazakh urban males of the same age, give an important role to in relationships between spouses to their confidence to each other. Most often, partners learn more about each other cohabitating for some time, often before marriage. In factor 6 a significant role is played by only one statement concerning “adjustments” in marriage. Slavic urban males as well as Kazakh males (factor 6), and Kazakh rural males (factor 7) are convinced that it is a husband who makes more life study adjustments in marriage, being the head of the marriage, being the head of the family. Factor 7 shows that the increase of divorce rate typical for the midof the 1990s resulted in the increase of the cases of cohabitation among young couples. Slavic urban males , like the rural males of the same age, and Kazakh males believe that

Slavic urban males think that most often, young spouses have great expectations from each other, and not receiving what they expected in marriage, they divorce.

a compromise in relationships between spouses can help their marriage to be more stable. In their opinion spouses must be more confident to each other and maintain romantic love in their relationships if they want their marriage to be harmonious and stable. Nevertheless, if they keep such relationships it is the husband who must make life study adjustments in marriage.

Slavic rural females. The Table 53 displays the column of Eigenvalues. The Eigenvalues indicate that seven components can provide a good summary of the data. The first principal component explains 26.8 % of the total variance, the second principal component gives 41.9%, and the seventh principal component explains 77.3 % of the total variance.

The final communality estimates display that all the variables are well accounted for by seven factors, with final communality estimates ranging from 0.000 for statement “romantic love” and to 0.913 for statement “communication”.

Tab. 53 – The Factor procedure: nitial factor method: principal components for Slavic rural females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	5.084	2.205	0.268	0.268
2	2.880	1.100	0.152	0.419
3	1.779	0.320	0.094	0.513
4	1.459	0.170	0.077	0.590
5	1.289	0.107	0.068	0.657
6	1.182	0.166	0.062	0.720
7	1.016	0.150	0.054	0.773
8	0.865	0.100	0.046	0.819
9	0.765	0.116	0.040	0.859
10	0.649	0.201	0.034	0.893
11	0.448	0.082	0.024	0.917
12	0.366	0.039	0.019	0.936
13	0.327	0.015	0.017	0.953
14	0.312	0.110	0.016	0.970
15	0.202	0.050	0.011	0.980
16	0.152	0.051	0.008	0.988
17	0.101	0.014	0.005	0.994
18	0.088	0.053	0.005	0.998
19	0.035	0.035	0.002	1.000
20	0.000	–	0.000	1.000

Note: 7 factors will be retained by Mineigen criterion

Factor 1 consists of high positive loadings on the items “communication” (0.824), “information” (0.799), “change of spouse” (0.724), and negative loading on item “work and satisfaction II” (–0.632). Factor 2 has significant positive loadings on the items “marriage” (0.757), “love and affection I” (0.679), and “adjustments” (0.592), and high negative loading on the item “cohabitation” (–0.553). Factor 3 has high positive loadings on the item “cycles” (0.841), “love and affection” (0.685), “happy spouse” (0.566). The item “sex life” (0.844), statement “housekeeping” (0.707), and statement “work and satisfaction II” (0.543) are positively loaded for factor 4. The items “divorce” (0.900) and “behavior of spouse” (0.548) are significantly loaded for factor 5. The item “work and satisfaction I” (0.855) has positive loading and item “working women” (–0.623) has negative

loading for factor 6. The last factor has significant positive loading on the items “early marriage” (0.872) and “behavior of spouse” (0.446).

Tab. 54 – Related factor loadings: rotation method: varimax for Slavic rural females

Items	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
communication	0.824	-0.056	-0.299	-0.269	-0.197	0.113	-0.134
information	0.799	0.263	0.057	0.124	-0.195	0.220	-0.060
change of spouse	0.724	-0.210	0.287	0.030	0.032	-0.297	0.012
work and satisfaction II	-0.632	0.056	-0.032	0.543	-0.223	0.176	-0.048
marriage	0.246	0.757	0.132	0.180	-0.120	0.035	0.035
love and affection I	-0.133	0.679	0.264	0.247	-0.086	-0.262	0.279
adjustments	-0.419	0.592	0.252	0.105	0.213	0.190	-0.042
cohabitation	0.411	-0.553	0.089	0.116	-0.386	0.324	0.078
cycles	-0.040	0.058	0.841	0.017	-0.040	0.104	0.096
love and affection II	0.120	0.439	0.685	0.165	0.035	-0.207	0.241
happy spouse	0.147	0.335	0.566	0.433	0.141	-0.151	0.194
child	-0.359	0.338	0.413	0.345	-0.297	-0.203	-0.259
sex life	0.023	0.167	0.065	0.844	0.076	0.068	0.174
housekeeping	-0.238	0.161	0.263	0.707	0.301	-0.160	-0.191
divorce	-0.074	-0.088	-0.052	0.150	0.900	0.047	-0.123
behavior of spouse	-0.255	0.311	0.263	0.108	0.548	-0.063	0.446
work and satisfaction I	-0.014	-0.106	-0.143	0.106	0.123	0.855	0.049
working women	-0.009	-0.025	-0.272	0.344	0.300	-0.623	0.263
early marriage	-0.044	0.071	0.183	0.038	-0.083	-0.029	0.872
romantic love	0.000	0.000	0.000	0.000	0.000	0.000	0.000

Notes: Bold variables are statistically significant (greater or close to 0.5 and -0.5)

Red colored variables show high negative loadings on factors

The results obtained for Slavic rural females let us to identify seven factors (Tab. 54). Thus, in factor 1 a significant role is given to poor communication between spouses, as one of the most frequent problems in marriage. An equal role is given to confidence between spouses, giving them the opportunity to influence and change inadequacies and errors of each other. At the same time, a wife's low marital satisfaction wife due to her full time employment can be an obstacle for building such relationship in marriage. As it follows from factor 2, Slavic rural females, as well as Slavic males and Kazakh males and females, are convinced that marriage is inevitable in the life of every young person. And even without feeling love for each other, spouses may live together, as they are tied with marriage. Usually it is the husband who makes life study adjustments. Cohabitation of the partners in this case, on the contrary, will have a negative effect on the very existence of marriage. In factor 3 a significant role is given to the periods of marriage, which implies that these cycles including a child's birth, his growing up, etc., are very important for a happy marriage. An equal role for a harmonious marriage is played by a good attitude to the partner and the ability to make him happy. In factor 4 quality of sex life of spouses turned out to be greater in comparison with the other statements. In addition, sharing of housekeeping responsibilities between spouses turned out to have equal importance in a marriage. A wife's full-time employment can have a negative effect on her marital satisfaction even if the quality of sex life of the spouses is good. Factor 5 focused on the problem of high

divorce rate and the fact that one of the possible reasons for this could be non-acceptance by one of the spouses of any behavior of the partner. Factor 6 explains low marital satisfaction of a husband by wives' participation in labor force, and as a result, their spending more time at work than at home. In the opinion of Slavic rural females early marriages more often end with divorce than marriages contracted at older age. One of the reasons for this may be the fact that one of the spouses expects too much from the partner, that he/she will continue loving and accepting him/her, in spite of his/her behavior.

It can be said that Slavic rural females pay a lot of attention to marital relationships of spouses, in particular the confidence to each other. A quality of sex life and sharing housekeeping responsibilities between spouses should be also paid attention to, for marital satisfaction of both partners.

Slavic urban females. The Table 55 suggests that eight factors can be taken for Slavic urban females. The Eigenvalues indicate that eight factors can provide a good summary of the data. The first principal component explains about 16.0 % ,whereas eighth principal component gives about 74.3 % of the total variance.

The final communality estimates provide information that all the variables are well accounted for by eight factors, with final communality estimates ranging from 0.555 for statement "behavior of spouse" and to 0.908 for statement "communication".

Tab. 55 – The Factor procedure: initial factor method: principal components for Slavic rural females

Items	Eigenvalue	Difference	Proportion	Cumulative
1	3.201	0.338	0.160	0.160
2	2.862	0.837	0.143	0.303
3	2.026	0.265	0.101	0.404
4	1.761	0.353	0.088	0.493
5	1.409	0.049	0.070	0.563
6	1.359	0.138	0.068	0.631
7	1.222	0.210	0.061	0.692
8	1.012	0.173	0.051	0.743
9	0.839	0.130	0.042	0.785
10	0.709	0.014	0.035	0.820
11	0.694	0.108	0.035	0.855
12	0.586	0.086	0.029	0.884
13	0.500	0.044	0.025	0.909
14	0.456	0.104	0.023	0.932
15	0.352	0.025	0.018	0.949
16	0.327	0.064	0.016	0.966
17	0.264	0.079	0.013	0.979
18	0.185	0.041	0.009	0.988
19	0.144	0.052	0.007	0.995
20	0.092	–	0.005	1.000

Note: 8 factors will be retained by Mineigen criterion

In contrast to rural females for urban females, was extracted eight factors (Tab. 56). Factor 1 consists of high positive loading on sufficiently number of the items as "child" (0.743), "sex life" (0.732), "marriage" (0.686), and "love affection II" (0.598). Factor 2 represents significant

positive loadings on the items “communication” (0.889), “cohabitation” (0.816), and “information” (0.771). The items “housekeeping” (0.833), “behavior of spouse” (0.607), and “change of spouse” (0.594) are positively loaded for factor 3. Factor 4 represents such items as “adjustments” (0.759) and “divorce” (0.744) with high positive loading and the item “early marriage” (–0.485) with negative loading. Factor 5 has high positive loading on the item “work and satisfaction I” (0.808) and high negative loading on the item “love affection I” (–0.595). Factor 6 represents significant positive loadings on the items “cycles” (0.697) and “work and satisfaction II” (0.676). The items “working women” (0.872) and statement “early marriage” (0.627) are positively loaded for factor 7. The last factor consists of the high positive loadings on the items “romantic love” (0.849) and “happy spouse” (0.523).

Factor 1 contains the items relating to having a child and couple’s sex life. Based on it we can speak not only about inevitability of marriage itself, but about inevitability of marriage without having a child and good sex life of spouses. Factor 2 probably included the items which in the opinion of Slavic urban females can become the problems in marriage. One of such problems is poor communication between spouses. At the same time cohabitation of partners before marriage and greater confidence in each other can help to overcome the problems. As it follows from factor 3 readiness of a husband to share housekeeping with his wife depends on their relationships in marriage. For example, if he is willing to change his inadequacies and admit mistakes, pointed out by his wife. In factor 4 the position, usually held by a husband in marriage, when he makes life study adjustments in marriage, may result in divorce, in the opinion of Slavic urban females. At the same time, in marriages where both partners are under the age of 18, the husband’s position in marriage is not clearly defined. Factor 5 suggests that a husband’s marital satisfaction depends on the employment of his wife. And if spouses are tied only with marriage, without any feelings or relationships, it may have a more negative effect on the marital satisfaction of the husband. As it can be seen from factor 6, marital satisfaction for many couples comes gradually, that is when they undergo definite cycles. Therefore, a woman actively involved in labor force may feel lower marital satisfaction, rather than that one who pays more attention to her marriage and family. However, in the opinion of the female respondents, there is a higher percentage of women in labor force today, which follows from factor 7. This trend is reflected in their marital status, in such situations as, for example, when early marriages can prevent women from full-time employment, and this in its turn, can result in divorce. Factor 8 demonstrates such side of marriage as maintaining romantic love in marriage which will undoubtedly affect the marital satisfaction of partners.

Tab. 56– Related factor loadings: rotation method: varimax for Slavic urban females

Items	Factor 1	Factor 2	Factor 3	Factor 4
child	0.743	–0.061	–0.086	0.245
sex life	0.732	–0.009	0.126	0.050
marriage	0.686	0.223	0.104	0.014
love and affection II	0.598	–0.073	0.057	–0.264
communication	–0.089	0.889	–0.217	0.078
cohabitation	–0.020	0.816	–0.019	–0.087
information	0.246	0.771	0.136	–0.252
housekeeping	0.159	–0.024	0.833	0.012
behavior of spouse	–0.033	–0.166	0.607	0.299
change of spouse	–0.097	0.455	0.594	–0.183
adjustments	0.173	–0.340	–0.160	0.759
divorce	–0.055	–0.035	0.324	0.744
work and satisfaction I	0.237	0.013	–0.015	0.112
love and affection I	0.518	–0.284	–0.154	–0.051
cycles	0.057	0.160	0.302	–0.301
work and satisfaction II	0.244	–0.303	–0.228	0.054
working women	0.104	0.092	0.007	0.150
early marriage	–0.210	–0.177	0.141	–0.485
romantic love	–0.050	–0.066	–0.166	0.054
happy spouse	0.465	–0.072	0.443	–0.059

Tab. 56 – Continued – Related factor loadings: rotation method: varimax for Slavic urban females

Items	Factor 5	Factor 6	Factor 7	Factor 8
child	0.200	0.228	0.052	–0.055
sex life	0.259	–0.055	–0.085	0.398
marriage	–0.108	0.104	0.055	–0.074
love and affection II	–0.012	–0.489	0.012	–0.057
communication	–0.024	–0.135	–0.191	–0.029
cohabitation	0.092	0.122	0.117	–0.057
information	0.018	–0.044	0.080	0.005
housekeeping	–0.147	0.125	0.050	–0.021
behavior of spouse	0.212	–0.061	0.106	–0.096
change of spouse	0.256	–0.276	–0.095	–0.100
adjustments	0.224	0.021	0.041	0.105
divorce	0.022	–0.098	0.026	–0.023
work and satisfaction I	0.808	0.090	–0.101	–0.002
love and affection I	–0.595	0.069	–0.063	–0.122
cycles	0.212	0.697	–0.030	0.155
work and satisfaction II	–0.108	0.676	0.006	–0.269
working women	–0.167	0.026	0.872	0.015
early marriage	0.228	–0.091	0.627	–0.072
romantic love	0.041	–0.037	0.037	0.849
happy spouse	–0.121	0.091	–0.246	0.523

Notes: Bold variables are statistically significant (greater or close to 0.5 and –0.5)

Red colored variables show high negative loadings on factors

Thus, Slavic urban females as well as Kazakh urban females of the same age are convinced that having a child is a necessary condition for a happy marriage. Slavic urban females believe

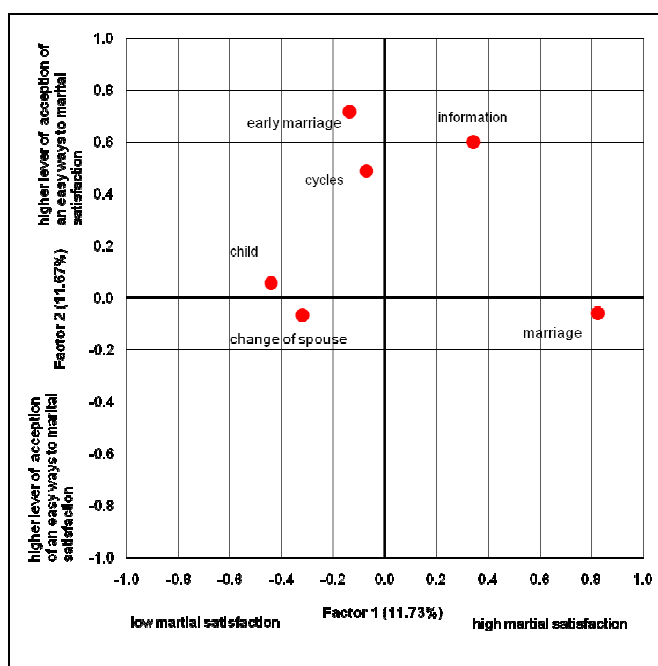
that more confidence between spouses and their willingness to change their inadequacies can help a marriage to be more stable, and in order the marriage not to end with divorce it is necessary for a husband not only to share household duties with his wife, but to make all life study adjustments in marriage.

8.4 Interpretation of factors according to the topics (based on the topic 1 and topic 2)

A good illustration of the results of Factor analysis can be a set of plots. These plots are used in order to have more detailed information of extracted factor by gender, ethnicity and place of residence, and give an opportunity to see differences between Kazakh and Slavic males and females by their place of residence.

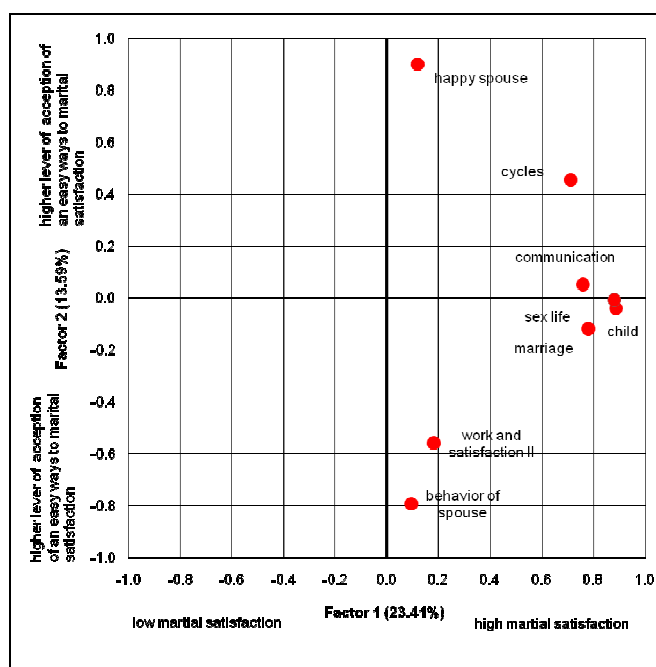
Kazakh and Slavic males. The first factor or factor which was labeled “Factors affecting marital satisfaction” (Tab. 31) consists of positive variables “marriage” and “child” for Kazakh males and positive variables “sex life”, “child”, “marriage”, “cycles”, and “communication” for Slavic males. The variable “change of spouse” occupy the opposite position for Kazakh males. In comparison with Slavic males. It is necessary to note that in case with Slavic males all above-mentioned variables correlate positively with factor 1 (Fig.65–66).

Fig. 65 – Pattern plot of factor 2 by factor 1 for Kazakh males



Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Fig. 66 – Pattern plot of factor 2 by factor 1 for Slavic males

Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

That is, Slavic males suppose that good communication, having a child in marriage, quality of sex life and cycles (life span) have a high positive effect on marital satisfaction for spouses. At the same time in the opinion of Kazakh males, a high marital satisfaction is achieved when a young single man get married. Also having a child in marriage can improve marital satisfaction for spouses, while an attempt to change a spouse by pointing out his/her errors can have negative impact on marital satisfaction.

Factor 2 is devoted to “An easy ways to achieve marital satisfaction for spouses”. This factor consists of variables “information”, “early marriage”, and “cycles” for Kazakh males. All these variables are positive for this factor. The variables “happy spouse” and “cycles” have a positive score for factor 2 for Slavic males, whereas the variables “work and satisfaction II” and “behavior of spouse” have a negative factor score.

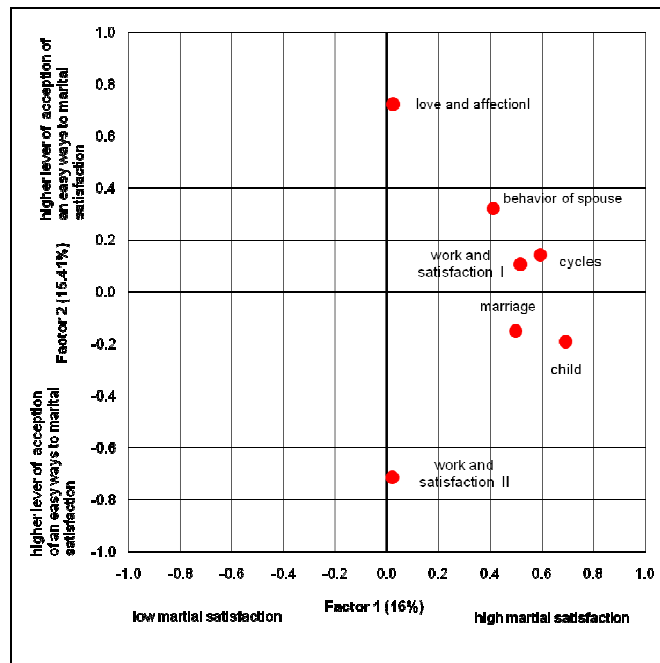
Regarding Kazakh males an easy ways to achieve marital satisfaction for spouses is be more self-disclosure in marriage. Also spouses should be patience as for most couples marital satisfaction increases gradually (by cycles), and an early marriage can be a one of simple ways to achieve marital satisfaction for spouses.

Similarly, marital satisfaction over life span for spouses in the opinion of Slavic males is a simple way to achieve marital satisfaction in marriage. Moreover, a role of love in marriage is also vital for high marital satisfaction. By contrast, not an adequate behavior of spouse and an active employment of women can have negative effect on marital satisfaction.

Kazakh and Slavic females. The Figure 67 shows that the variables “child”, “cycles”, “work and satisfaction I”, and “marriage” have positive factor scores for “Factors affecting marital satisfaction” for Kazakh females. In contrast, the variables “communication”, information,

change of spouse and “cohabitation” are positive for factor 1 for Slavic females (Fig.68). The variables “work and satisfaction I” and “adjustments” loaded negatively for this factor.

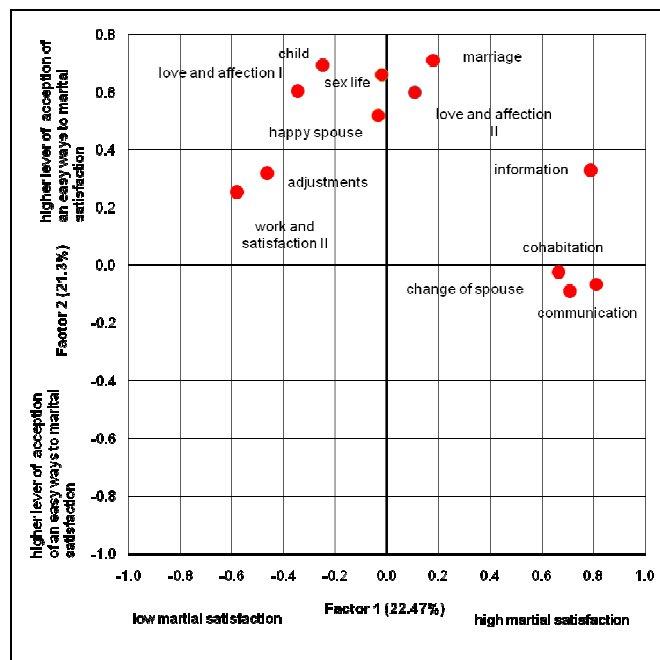
Fig. 67 – Pattern plot of factor 2 by factor 1 for Kazakh females



Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Fig. 68 – Pattern plot of factor 2 by factor 1 for Slavic females



Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Kazakh females believe that having children in marriage as well as marry to someone are very important to improve marital satisfaction. A similar agreement with marital satisfaction

increasing over life span as in case with Kazakh males is observed among Kazakh females. An interesting point is that they connect closely full-time employment of wife and low marital satisfaction of a husband. It can be explained that in their opinion a part-time employment of wife or being homemaker affect positively marital satisfaction of both spouses.

Slavic females tend to consider negatively employment of a wife and dissatisfaction of a husband with it. It means that Slavic females less likely to see a full-time employment of wife affecting negatively marital satisfaction of a husband. Making more life style adjustments in marriage by husband can have unfavourable effect on marital satisfaction. While plenty of communication, self-disclosure of spouses, and a wish of a husband to change his errors and inadequacies can play a beneficial role for marital satisfaction. Besides, living together before marriage will be advantageous for high marital satisfaction of spouses.

Factor 2 or factor “An easy ways to achieve marital satisfaction for spouses” consists of variables “love and affection I” for Kazakh females and the variables “marriage”, “child”, “sex life”, “love and affection I”, “love and affection II”, and “happy spouse” for Slavic females with positive factor scores. In contrast, the variable “work and satisfaction II” has a negative factor score for Kazakh females. It necessary to point out that all the above-mentioned variables for are positive for Slavic females.

In the opinion of Kazakh females, a simple ways to achieve marital satisfaction for both spouses is just to accept marriage and conjugal ties, and an essential part of life. By contrast, Slavic females suppose that having a child, and a quality of couple's sex life have favourable impact on marital satisfaction. The role of feelings in marriage is also important as it can improve marital satisfaction for both spouses, and possibility to change a husband's errors and shortcomings can play a positive role for it.

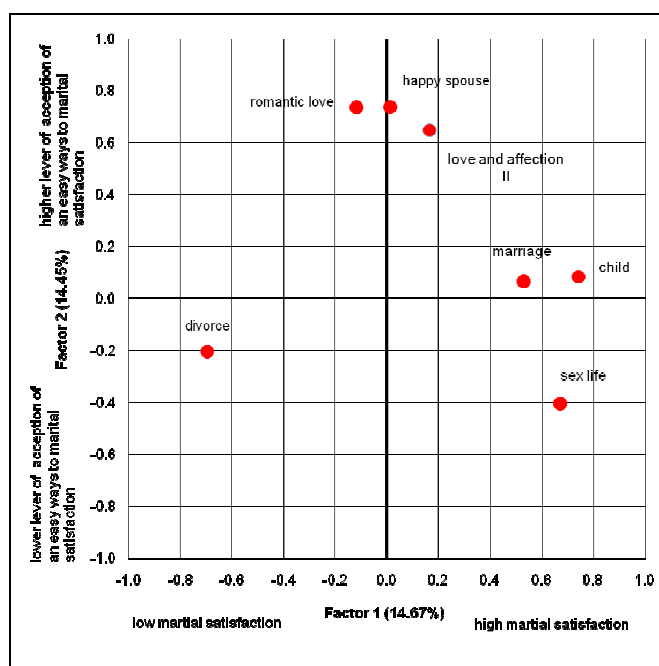
Kazakh females think a full-time employment of a wife affect negatively marital satisfaction of spouses, and in the first place a wife can be dissatisfied with marriage than a husband.

Kazakh and Slavic rural males. Factor 1 shows that the variables “child”, “sex life”, and “marriage” are positive for Kazakh rural males and the variables “love and affection II”, “early marriage”, “information”, “adjustments”, “cohabitation” and “marriage” for Slavic rural males. The variable “divorce” which located on the left side is negative for Kazakh males (Fig.69–70).

In the opinion of Kazakh rural males the effect of child and couple's sex life on marital satisfaction of spouses is irrefutable, whereas divorce affect negatively on it.

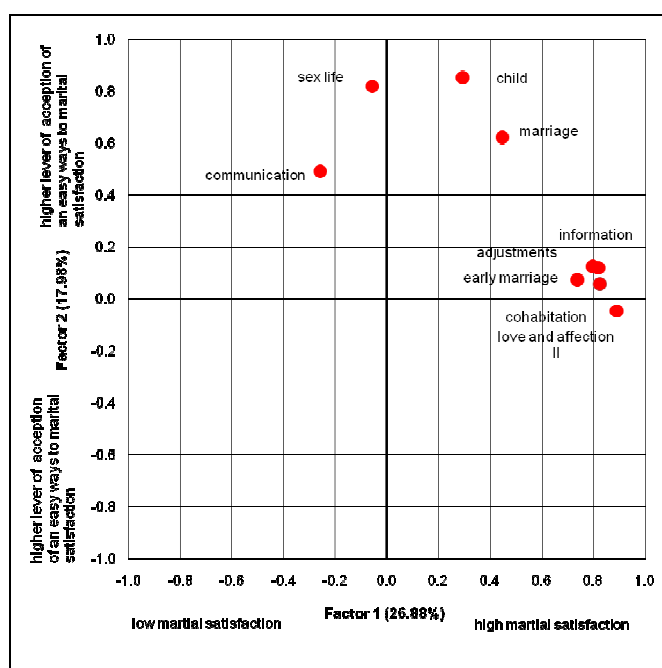
Compared with Kazakh rural males, Slavic rural males assume cohabitation of partners before marriage and self-disclosure of them as factors affecting marital satisfaction. An early marriage can have a positive effect on marital satisfaction as well as husband's making life style adjustments in marriage.

The variables “happy spouse”, “romantic love”, and “love and affection II” show positive factor scores for the second factor for Kazakh rural males, and the variables “child”, “sex life”, “marriage” and “communication” are positive for Slavic rural males. An interesting point that the variable “sex life” have a negative factor score for Kazakh rural males.

Fig. 69 – Pattern plot of factor 2 by factor1 for Kazakh rural males

Notes: Variables for actor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Fig. 70 – Pattern plot of factor 2 by factor1 for Slavic rural males

Notes: Variables for factor 1 and factor 2

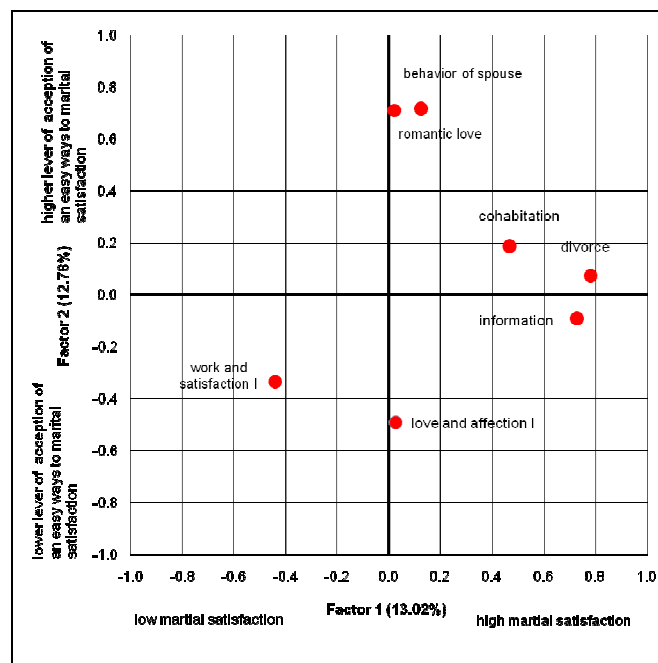
Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Kazakh rural males less likely to consider couple's sex life as an easy way to achieve marital satisfaction. They tend to believe that role of feelings in marriage is more important than sex life to achieve marital satisfaction. In contrast, Slavic rural men more likely to believe that a quality of couple's sex life is a simple way to achieve marital satisfaction for spouses. Also

having children and plenty of communication between spouses can help them to achieve marital satisfaction.

Kazakh and Slavic urban males. The variables “divorce”, “information” and “cohabitation” have positive loadings for the first factor for Kazakh urban males, whereas the variable “work and satisfaction I” has negative loading for the first factor. The Figure 72 shows that the variables “child”, “sex life”, “communication”, “marriage” and “cycles” are positive for the first factor for Slavic urban men.

Fig. 71 – Pattern plot of factor 2 by factor1 for Kazakh urban males

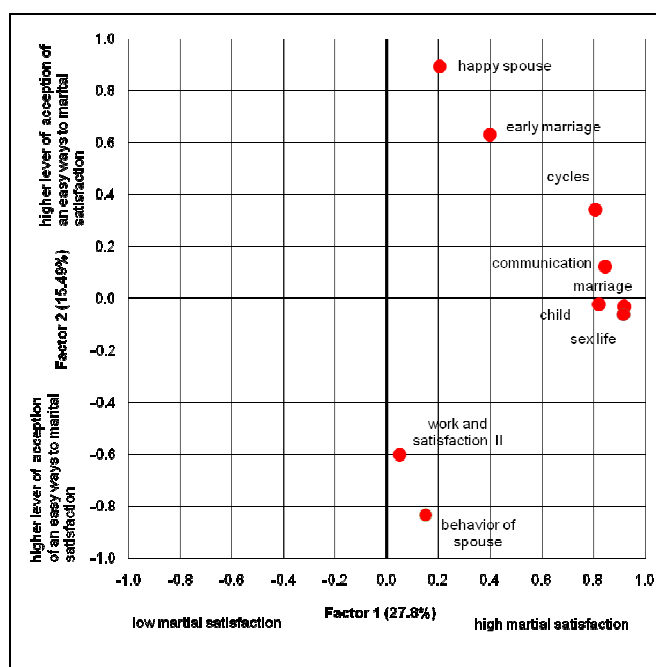


Notes: Variables for factor 1 and factor 2
Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

The Figure 71 shows that Kazakh urban males see self-disclosure of spouses and cohabitation as factors affecting favourably marital satisfaction. It is an interesting point that they consider divorce as a factor influencing positively on marital satisfaction. Probably divorce seen them as a way out of the situation if spouses dissatisfied with marriage.

The second factor consists of positive variables “behavior of spouses”, ‘romantic love’ for Kazakh urban males and positive variables “happy spouse” and “early marriage” for Slavic urban males. The variables “love and affection I” for Kazakh urban males and “work and satisfaction II” and “behavior of spouse” for Slavic urban men occupy the opposite position.

Kazakh urban males are confident that keeping romantic love over life span and a wish of wife to accept his spouse now matter how he behaves can be simple ways to achieve marital satisfaction for couples in marriage. Compared with them, Slavic urban males consider such kind of behavior of spouse as a treat to marital satisfaction. In their opinion, if his wife loves him, she will instinctively know what he needs to be happy and they achieve greater marital satisfaction.

Fig. 72 – Pattern plot of factor 2 by factor1 for Slavic urban males

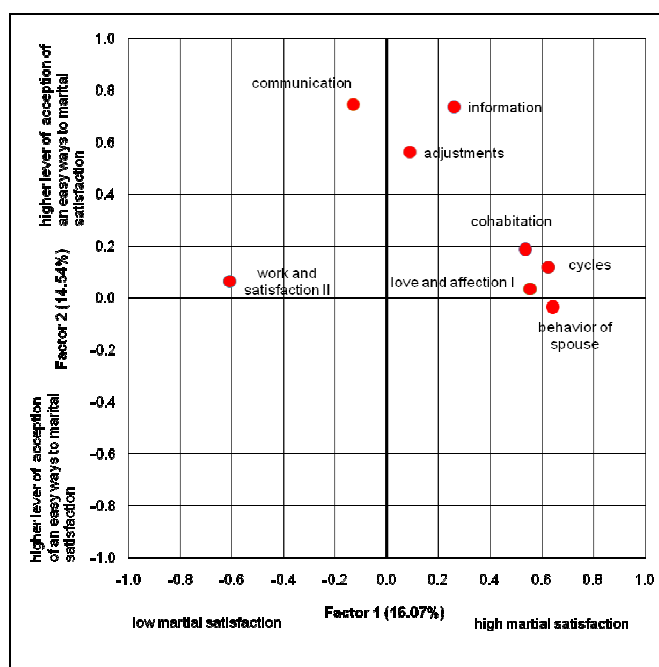
Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and –0.5 or close to 0.5 (–0.5)

Kazakh and Slavic rural females. The results of the first factor represents that variables “behavior of spouses”, “love and affection I”, “cycles” and “cohabitation” are positive for Kazakh rural females, and variables “communication”, “information” and “change of spouse” for Slavic rural females. At the same time the variable “work and satisfaction II” has a negative factor score for both ethnic groups urban females (Fig.73–74).

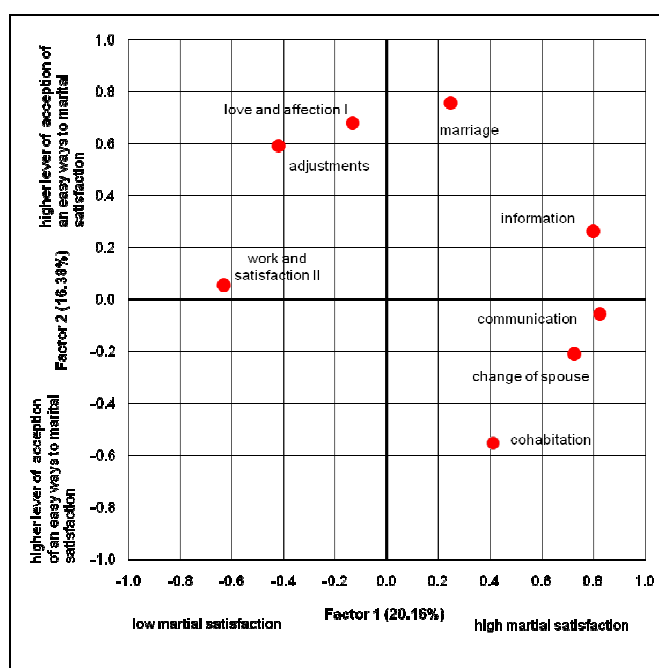
Kazakh rural females as well as Slavic urban females believe that a full-time employment of a wife can have unfavourable effect on her own satisfaction that lead to low marital satisfaction for both spouses. Slavic females more likely to believe that plenty of communication, self-disclosure of both partners, and possibility to change a husband can be factors affecting marital satisfaction of spouses. By contrast, cohabitation of couples before marriage as well as marital satisfaction over life span ,considered by Kazakh rural females as factors affecting marital satisfaction of both spouses.

The variables “communication”, “information” and “adjustments” are positive for Kazakh rural females for the second factor, and the variables “marriage”, “love and affection I” and “adjustments” are positively loaded for the second factor for Slavic rural females. Factor “An easy way to achieve marital satisfaction” consists of negative factor score for variable “cohabitation” for Slavic rural women.

Fig. 73 –Pattern plot of factor 2 by factor1 for Kazakh rural females

Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Fig. 74 – Pattern plot of factor 2 by factor1 1 for Slavic rural females

Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

If Kazakh rural females see cohabitation of couples as a factor positively affecting marital satisfaction, in contrast, cohabitation cannot be considered as a way to achieve marital satisfaction by Slavic rural females. They more likely to believe that both spouses making life style adjustment in marriage is an easy way to achieve marital satisfaction. At the same time

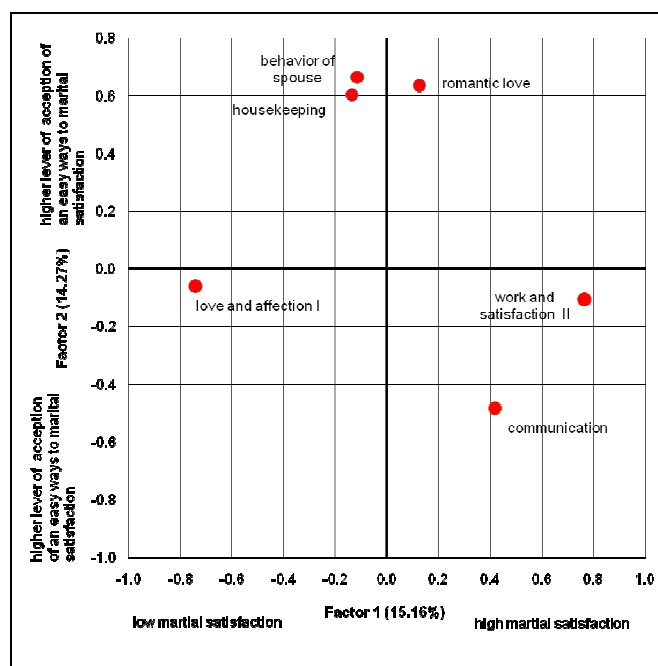
they think when young single people get married they certainly and easily achieve marital satisfaction. It explained their negative relation to cohabitation as it can prevent from achieving marital satisfaction for both partners.

Kazakh and Slavic urban females. The first factor consists of positive variable “work and satisfaction II” for Kazakh urban females, and the variables “child”, “sex life”, “marriage”, “love and affection II” and “love and affection II” for Slavic urban females. The variables “love and affection I” has a negative factor score for Kazakh urban females.

In the opinion of Slavic urban females, having children, couple’s sex life and the relationship of feelings and behavior in marriage appear to be factors affecting positively marital satisfaction of spouses (Fig. 76). In comparison, Kazakh urban females less likely to believe that relationship of feelings and behavior in marriage can have a favourable effect on marital satisfaction. They believe that an employment of wife is greater affect marital satisfaction.

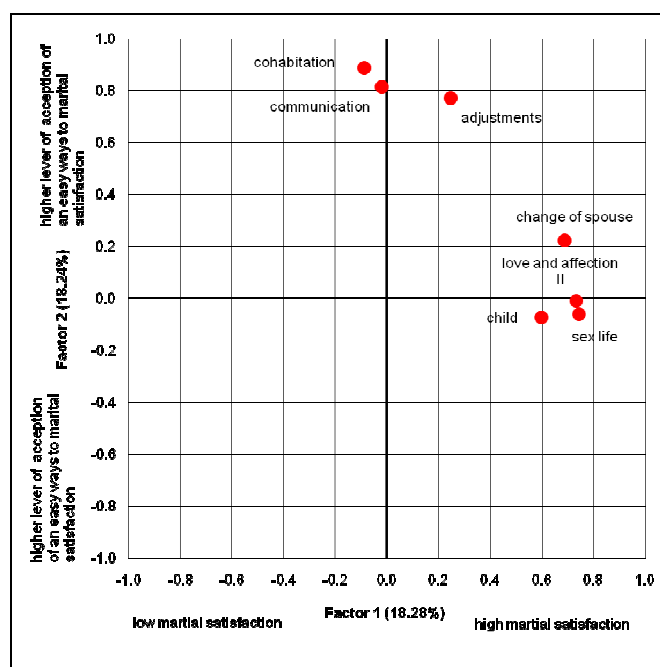
Factor “An easy ways to achieve marital satisfaction for spouses” shows that variables “behavior of spouses”, “romantic love”, and “housekeeping” are positively loaded for Kazakh urban females, whereas the variables “communication”, “cohabitation” and “information” are positively loaded for Slavic urban females. The variable “communication” has a negative factor score for Kazakh urban females (Fig. 75).

Fig. 75 – Pattern plot of factor 2 by factor 1 for Kazakh urban females



Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

Fig. 76 – Pattern plot of factor 2 by factor1 for Slavic urban females

Notes: Variables for factor 1 and factor 2

Only factors loadings higher than 0.5 and -0.5 or close to 0.5 (-0.5)

If Slavic rural females consider plenty of communication between partners as an easy way to achieve marital satisfaction, Kazakh urban females more likely to believe that it cannot help to achieve it. Romantic love over the life span and an equal share of housekeeping between spouses are the ways which can help to achieve marital satisfaction, in the opinion of Kazakh urban females. At the same time, Slavic urban females think, self-disclosure of partners and their cohabitation before marriage more likely to help to achieve marital satisfaction for couples.

Perhaps the most interesting and significant finding was that Kazakh males and females as well as Slavic males and females a great role for marital satisfaction gave to relationship of feelings and behavior of spouses in marriage. In other words, they cannot conceive happy marriage without feelings and an appropriate behavior of spouses to each other. Furthermore, having a child and a quality of sex life was equally important both for Kazakh and Slavic students.

At the same time there are some differences between Kazakh and Slavic respondents in their relation to marital satisfaction. Slavic men and women more likely to consider plenty of communication and self-disclosure of partners as an easy ways to achieve marital satisfaction, whereas Kazakh men and women tend to believe that an employment of women and increase of marital satisfaction by cycles (over the life span) more important to achieve marital satisfaction for both spouses.

The finding that Kazakh and Slavic respondents pointed out cohabitation of couples before marriage mostly as a factor affecting favourably marital satisfaction of spouses is probably evidence of positive relation of Kazakh and Slavic students to this phenomenon.

In addition, Slavic rural and urban males tend to have a greater belief that an early marriage can have positive effect on marital satisfaction than Kazakh rural males and females.

Conclusion

On this basis of the said above, we can say that ethnic differentiation of marital behavior is observed in Kazakhstan. It can be especially well observed by comparing marital behavior among the ethnic groups, characterized by traditional and modern marital behavior. It is impossible to say with confidence that such differentiation of marital behavior of ethnic groups appeared relatively recently, for example, after socio-economic events (after the collapse of the Soviet Union) which took place in Kazakhstan in the early 1990s. Ethnic differences in marital behavior have deeper roots and the changes (transformation) in marriage and divorce patterns were already observed in the mid of the 20th century, when the age at first marriage gradually increased, increase of divorce rate was observed, interethnic marriages were widespread.

However, it should be noted that the socio-economic events undoubtedly played a significant role in changing marital behavior of the ethnic groups. Cultural characteristics of each ethnic group should be also taken into consideration. A similar attitude to marriage or divorce, premarital sex, role of a wife in marriage, and etc., is typical for the ethnic groups, characterized by traditional behavior. In addition, they have similar features from demographic point of view, such as smaller divorce rate, fewer inter-ethnic marriages.

At the same time, another ethnic group is very similar in cultural background and in such demographic characteristics as early marriages, large number of inter-ethnic marriages and divorces. Traditions and customs continue playing a significant role in marriage and divorce patterns, particularly among Kazakhs, Uzbeks and Uyghurs. But on the other hand, later age at first marriage is observed among Kazakhs, as compared with European ethnic groups, which demonstrated early marriages. No doubt, such phenomena, as increasing urbanization of Kazakhs (Kazakhs' increasing migration from rural to urban areas), active participation of women in labor force, increasing number of young people seeking to get higher education, observed in recent years, resulted in older age at first marriage. But at the same time we must not forget that religious marriages, which are not officially registered, are typical for Kazakhs and other members of this group. Usually young people go to the mosque, where the mullah sanctifies their marriage. This trend is particularly prevalent in rural areas and Southern regions of the Republic. Therefore, in most cases, religious marriages contracted in the young ages may remain unregistered for, or registered over time, for example, after the first childbirth, when the young spouses officially register their relationship in order to receive the birth-certificate, etc. For the same reason it is difficult to trace the divorces in such marriages as they are not registered anywhere. Therefore, it is difficult to say whether the increase in the age at first marriage is a sign of changing marital behavior of Kazakhs (adapting of Western models of

marital behavior), or a sign of return to the past, to the tradition of contracting only religious marriages. In contrast to them, for the representatives of European ethnic groups, marriage registration at the registry office is typical. Of course, weddings in church are also widespread among them, but in the majority of cases, they prefer official registration of relationships.

Ethnic differences are also observed in the attitudes of young men and women to the myths existing about marriage. For example, traditional attitude towards marriage, positions of a husband, and a wife in marriage, role of children, etc., was typical for Kazakhs; especially well observed it was for rural young men. Kazakh men are of the opinion that a husband occupies a higher position in marriage and it is mainly he who makes life adjustments in marriage than a wife. Kazakh men believe that the working wife is not able to give enough attention to her marriage, especially her husband. So, they also want to see their future wives housekeepers or part-time workers because they believe that active employment of a wife may primarily have a negative effect on her husband's marital satisfaction and it may result in divorce. Most likely on their attitudes towards positions of husband and wife has influenced the example of their parents, relatives, and etc. It should be said that the opinions of Kazakh young women were not very different from the views of Kazakh young men as in many cases they had a similar attitude to many things in marriage. They also as Kazakh men believe that position taken by husband in marriage, higher than position of wife. It is possible to suppose how the majority of Kazakh women see their future marriages. While the representatives of the ethnic groups, characterized by non-traditional marital behavior (in this case we are talking about Slavic young men and women), believe that a woman does not have to be a housekeeper in order her husband was maritally unsatisfied, because in their view, involvement of women in labor force has no negative impact on marital satisfaction of her spouse. However, Kazakh and Slavic men and women equally continue to believe that having children and high-quality sex life of the spouses can save marriage from divorce. An interesting point is that young men as well as young women believe the having a child may increase marital satisfaction for both partners and thereby help to avoid a divorce. In general, it should be said that despite existing ethnic differences in relation to marriage, the roles of a husband and a wife in marriage, early marriages, etc., the opinions of Kazakh and Slavic men and women were more similar in comparison with the American respondents, even despite the fact that the quiz was carried out among them more than 30 years ago. In spite of the so-called westernization of marital behavior, observed recently, Kazakh young men and women are very different from the American men and women of their age in their attitude to marriage, choice of marriage partner, etc.

Kazakh and Slavic men and women have a romantic attitude to marriage, paying more attention to feelings and relationships in marriage, but at the same time they have in some way too high expectations from their marriage partner and future marriage.

Thus, we can conclude that observed ethnic differences in marriage and divorce patterns are well traced when comparing ethnics within the two groups characterized traditional and modern marital behavior (sometimes divided into Eastern and European, Muslim and non-Muslim, etc.), since the ethnic groups that belong to this or that group have similar cultural background and demographic characteristics.

In addition, despite the observed difference in attitude to marriages, early marriages, divorces, etc., Kazakh and Slavic men and women demonstrate absolutely opposite opinions as compared with the American young people. It allows us to say that, despite observed changes in marital behavior (adapting of such Western models of marital behavior as increase in the age at first marriage, growth of the number of extramarital children, and etc.), Kazakh and Slavic young men and women continue to differ greatly from Western men and women of the same age.

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Annex

Methodological annex

All calculations related to Chapters 7 and 8 of the research based on the data of sociological survey (marriage quiz) were performed by using SAS program. The items on the marriage quiz were labeled according to their meanings to avoid misunderstanding due to their compound contents.

The item “A husband’s marital satisfaction is usually lower if his wife is employed full time than if she is a full-time homemaker”(Q1) was labeled “work and satisfaction I” as it devoted to employment or work of wife and satisfaction of husband. The item “Marital satisfaction for a wife is usually lower if she is employed full time than if she is a full-time homemaker” (Q7) is also was labeled “work and satisfaction II” as it consists of employment of wife and her satisfaction.

The item “Today most young, single, never married people will eventually get married” (Q2) was labeled “marriage”. The items “In most marriages having a child improves marital satisfaction for both spouses” (Q3) and “The best single predictor of overall marital satisfaction is the quality of couple’s sex life” (Q4) were labeled “child” and “sex life” as they devoted to effect of child and sex life on marital satisfaction. The item “The divorce rate in Kazakhstan increased from 1992 to 1999” (Q5) – “divorce”. The item “A greater percentage of wives are in the work force today than in 1990” (Q6) – “working women”. The item “If my spouse loves me, he/she should instinctively know what I want and need to be happy” (Q8) – “happy spouse”. The item “In a marriage in which the wife is employed full time, the husband usually assumes an equal share of the housekeeping” (Q9) – “housekeeping”. The item “For most couples marital satisfaction gradually increases from the first year of marriage through the child-bearing years, the teen years, the empty nest periods, and retirement” (Q10) – “cycles”. The item “No matter how I behave, my spouse should love me simply because he/she is my spouse” (Q11) – “behavior of spouse”. The item “One of the most frequent marital problems is poor communication” (Q12) – “communication”. The item “Husbands usually make more life study adjustments in marriage than wives” (Q13) – “adjustments”. The item “Couples who cohabitated before marriage usually report greater marital satisfaction than couples who did not” (Q14) – “cohabitation”. The item “I can change my spouse by pointing out his/her inadequacies, errors, etc.” (Q15) – “change of spouse”. The item “Couples who marry when one or both partners are under the age of 18 have more chance of eventually divorcing than those who marry when they are older” (Q16) – “early marriage”. The items “Either my spouse loves me or does not love me; nothing I do will affect the way my spouse feels about me” (Q17) and “I must

feel better about my partner before I can change my behavior toward him/her” (Q19) were labeled “love and affection I” and “love and affection II” as they both devoted to feelings in marriage. The item “The more a spouse discloses positive and negative information to his/her partner, the greater the marital satisfaction of both partners” (Q18) – “information”. The item “Maintaining romantic love is the key to marital happiness over the life span for most couples” (Q20) – “romantic love”.

Outline of Use.

The following statements result in a principal component analysis. The data were sorted by using SORT procedure with a similar By statement to obtain separate analysis on observations (each ethnicity by their gender and place of residence).

```
proc sort data=quiz;
by sex ethnicity;
run;
ods graphics on;
proc factor data=quiz rotate=varimax scree corr reorder plots=all;
var q1 q2 q3 q4 q5 q6 q7 q8 q9 q10 q11 q12 q13 q14 q15 q16 q17 q18 q19
q20;
by ethnicity sex;
run;
proc sort data=quiz;
by ethnicity sex place;
ods graphics on;
proc factor data=quiz rotate=varimax scree corr reorder plots=all;
var q1 q2 q3 q4 q5 q6 q7 q8 q9 q10 q11 q12 q13 q14 q15 q16 q17 q18 q19
q20;
by ethnicity sex place;
run;
```

FREQUENCY statement

The FREQ procedure provides stratified analysis by computing statistics across. The PROC FREQ can compute various statistics to examine the relationships between two classification variables. The FREQ procedure provides easy access to statistics for testing for association in a crosstabulation table.

```
proc sort data=quiz;
by sex ethnicity;
run;
proc freq data=quiz;
tables ethnicity *(q1 q2 q3 q4 q5 q6 q7 q8 q9 q10 q11 q12 q13 q14
q15 q16 q17 q18 q19 q20)/ nocol nopercnt;
by sex;
proc sort data=quiz;
by ethnicity sex place;
run;
proc freq data=quiz;
tables ethnicity* place*(q1 q2 q3 q4 q5 q6 q7 q8 q9 q10 q11 q12 q13
q14 q15 q16 q17 q18 q19 q20)/ nocol nopercnt;
by sex ;
run;
```

```

proc sort data=quiz;
by ethnicity sex place age course;
run;
proc freq data=quiz;
tables place*age*course/ nocol nopercent;
by ethnicity sex;
run;

```

Output 1. The Freq procedure for Kazakh males (an example)

Q19(love and affection II)

Frequency			
Row Pct	1	2	Total
kazakh	98	29	127
	77.17	22.83	
slavic	122	5	127
	96.06	3.94	
Total	220	34	254

Output 2. The Table of Eigenvalues for Slavic urban females (an example)

The FACTOR Procedure
Initial Factor Method: Principal Components
Prior Communality Estimates: ONE

Eigenvalues of the Correlation Matrix: Total = 20 Average = 1

	Eigenvalue	Difference	Proportion	Cumulative
1	3.20060717	0.33814495	0.1600	0.1600
2	2.86246222	0.83655163	0.1431	0.3032
3	2.02591058	0.26457565	0.1013	0.4044
4	1.76133493	0.35270199	0.0881	0.4925
5	1.40863294	0.04925678	0.0704	0.5629
6	1.35937616	0.13768407	0.0680	0.6309
7	1.22169209	0.21009103	0.0611	0.6920
8	1.01160106	0.17308068	0.0506	0.7426
9	0.83852038	0.12990827	0.0419	0.7845
10	0.70861212	0.01437733	0.0354	0.8199
11	0.69423478	0.10788741	0.0347	0.8546
12	0.58634738	0.08629028	0.0293	0.8840
13	0.50005710	0.04358824	0.0250	0.9090
14	0.45646886	0.10405291	0.0228	0.9318
15	0.35241595	0.02493006	0.0176	0.9494
16	0.32748589	0.06352666	0.0164	0.9658
17	0.26395923	0.07924369	0.0132	0.9790
18	0.18471553	0.04117912	0.0092	0.9882
19	0.14353642	0.05150721	0.0072	0.9954
20	0.09202921		0.0046	1.0000

8 factors will be retained by the MINEIGEN criterion.